

THE
Spiritual Magazine;

OR,

SAINTS' TREASURY.

—
VOLUME V.
—

FROM MAY 1828, TO MAY 1829.

" There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY
GHOST : and these Three are One." *1 John v. 7.*
" Earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

London:

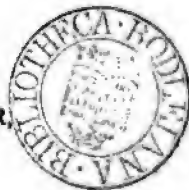
PUBLISHED BY EBENEZER PALMER,

18, PATERNOSTER ROW;

AND MAY BE HAD OF ALL BOOKSELLERS IN TOWN AND COUNTRY.

—
1829.
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. All Communications for this Magazine must be addressed to the Publisher.



PREFACE.



WITH the profoundest reverence, and deepest self-abasement of soul, would we approach the throne of our covenant God, to celebrate the riches of his goodness in permitting us again to offer our tribute of praise at the conclusion of our annual labours for this Spiritual Miscellany.

Prostrate before the mercy seat, overwhelmed with a growing sense of the worthlessness of our labours, would we look up to our adored Jehovah the Father, through the infinite merits of the mediatorial work of Jehovah the Son, made known to us by the holy influence, life-giving, and life-sustaining power of Jehovah the Spirit—Israel's triune God, with sublime gratitude for his amazing love, and unexampled forbearance with us; and for the

precious tokens of his grace in enabling us to commit to his patronage and blessing another Volume.

For ourselves, we have nothing to express but grateful emotions, for the honour our exalted Master has conferred upon us in calling us to the conduct of this Monthly periodical; and it is our fervent wish that the great end which we have sought, by the voice of prayer, may terminate in songs of everlasting praise.

We trust that we have not forgotten that the whole scope and design of God the Holy Ghost, revealed in his sacred record of truth, is to make known our ever blessed Jehovah Jesus, as the Christ of God; to whom all the prophets bare witness, and to whom all his favoured disciples, who have left behind them, for the benefit and instruction of the church, the fruits of their inspired and heavenly tuition, add their testimony.

In the course of our career, it has been our object uniformly to maintain the truths our sacred motto has so justly expressed, "There are Three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these Three are One," 1 John

v. 7.; nor have we been less solicitous, in the spirit of love, to fulfil the remaining portion of it, by “contending earnestly for the faith delivered to the saints.”

With an ardent desire to promote the spiritual edification of our readers, we have excluded matter from our pages, which, in our judgment, was opposed to that end; and have invariably given the preference to such communications as possess intrinsic value, to those whose excellence consists, more particularly, of an extrinsic character.

The frequent testimonials we have received from our spiritual correspondents of the result of these endeavours, which, though in themselves not to be contemplated but with shame, have through the power of the same blessed influence much emboldened and encouraged us in the vindication of our immortal bulwarks against the base attacks of calumny, and the malevolence of slander. Whatever contumely may be cast upon us, or however our motives may be impugned, we deem it a sufficient—an ample honour to be made useful, in any small degree, in the objects we aim at—the spiritual benefit

of the humble votaries of the cross of Jesus, and the development of the glories of his name.

With unfeigned sympathy would we commiserate the hapless condition of the present state of the church. Since our last address, what awful strides have sin and pride effected. The march of ignorance and pharisaism have been gradually opening up a breach of confusion in Zion's borders, pregnant with events the most portentous and overwhelming!

Christ and Belial cannot reign simultaneously predominant. There can be no coalition of spirits. If the man of sin usurp dominion, the Spirit of Jesus, in that measure, is dethroned. The apathy of Zion, in the general experience of her members, and the outward worldly grandeur she has attained unto, corroborate the voice of prophecy, and evince that the glory of the sanctuary is departing: and that its splendid candlestick which contains the holy unction of discriminating grace, is near removal from a land abounding with privileges and sin, to a foreign shore.

To those who have been co-workers with us in the sacred vineyard, we tender our humble acknowledg-

ments for their aid; and congratulate them on the success, which, through rich grace, has accompanied their labours, in comforting those that mourn, and in establishing such in the faith of the gospel of our thrice glorious covenant Lord.

To you, beloved brethren, we need urge no further motive for a continued stimulus of action in the field before us, than the hope that Jehovah the Spirit will still continue to diffuse a blessing on your means, and accomplish the end you so anxiously desire—the unfolding of the everlasting love of God in the choice of his church in Christ; the blessedness of election and redemption alone by Christ, as a finished salvation; and every other communicable glory of Jehovah's fulness, reserved in Christ, and flowing from him for the welfare of his every member. Suffer the word of exhortation; "be instant in season, and out of season;" and the more so, as the time is now evidently come that men "will not endure sound doctrine." Like Paul, we stand on an isthmus of time, "ready to be offered:" Oh! that like him also, we may give proof of our armour, and be valiant for the truth as it is in Jesus.

"Must we be carried to the skies,
"On flowery beds of ease;
"While others fought to gain the prize,
"And sail'd through bloody seas?"

Finally, brethren, we would affectionately remind you, in the emphatic language of holy writ, that "the end of all things is at hand: be ye therefore sober, and watch unto prayer. And, above all things, have fervent charity (or love) among yourselves: for charity shall cover the multitude of sins."

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"Earnestly contend for the faith which was once delivered unto the saints."

Jude 3.

JUNE, 1828.

(For the Spiritual Magazine.)

REFLECTIONS ON REV. iii. 15. INCLUDING THE CATHOLIC QUESTION.

"I know thy works, thou art neither cold nor hot: I would thou wert cold or hot."

THE book of Revelations is a divinely inspired and mysterious summary of important prophecies and events. The beautiful allusions it contains are only equalled in grandeur and moment by the chaste sublimity of the language which conveys them to the spiritual apprehension. Their divine origin is stamped on every page; and it requires no great effort of spiritual understanding to perceive, that they are as much above the wisdom of human device as the poles are distant from each other.

The fearful denunciations to the ungodly which are therein unfolded; the solemn events which succeed the opening up of the seals, and the sounding of the trumpets; and the faithful admonitions and reproofs which are immediately carried home with conviction to the inhabitants of Zion, by the almighty power of the Holy Ghost; awaken the tender conscience to a lively sense of their value and import.

And, although this blessed revelation was specially penned for, and sent to the churches planted in Asia, the mystic body of the Redeemer, of every class and clime, are included in it. The thirsty, the hungry, the spiritually poor and needy, and such that are invited

VOL. V.—No. 50.

A

by the Spirit and the bride, Rev. xxii. 17. these admit the truth or revelation, not with the cold assent and indifference of the mere uninterested casuist, but with the pleasure which evidences a deep concern for the Mediator's glory. This should be the supreme felicity of every saint, but, as was manifest in the churches of the East, so it is equally evident now, that there is no telling how low the ebbings of affection and zeal for his cause and truth may be; yet, in the very lowest stages of experience the sparks of grace shall abide unconsumed, though their existence be scarcely perceptible but to him who first produced and still preserves them from annihilation.

The churches of Christ in Asia fitly represent militant Zion in every age and variety of her experience. Perhaps the Laodicean state is that which most resembles the church in our present day. Like them, her sun of spiritual prosperity is beclouded; her zeal for the glory of God and the honours of his cross, which was once exemplified by an ardent vindication of the cause of truth from the traducing slander of men, has lost its vigour, and degenerated into the apathy of night. Hence, the sharpest exercises are waiting to arouse the soul into the manifest proof of her native affection, again to recal her from her torpor and supineness, to a state of humble penitence.

Blessed be God, "there are still a few names in Sardis" who adhere to Jesus, and are not ashamed to defend his truth. These have made a wreck of every refuge but in him. They aim to sap the foundation of human merit and applause, and to exalt his precious name upon its specious ruins. Spiritually poor and naked in condition, they proceed forward in their Master's strength, regardless of every vain opprobrium. Their course is marked by tribulation from every quarter, from without and from within, in themselves, in the world, from satan, and the professed church.

Alas! "how has the fine gold become dim!" A cloud of darkness has long been gathering in the gospel hemisphere, with a portentous and threatening aspect; and its dusky shades appear to be extending their influence, with the rapidity of lightning, throughout the world. It is indeed evident that "Jehovah has a controversy with his people;" he will rebuke them sharply, yet in love. To this end, he is trying their attachment to him by various dispensations. Some of his highly favoured saints have been stripped of their property, bereaved of their earthly ties, and deprived of the benefits they had vainly hoped to realize from earthly friendship. To these have also been super-added the dreary night of soul-desertion; reproach for the name and honour of Christ; loss of reputation for the defence of the gospel; and, what is more afflicting, an exclusion from the luxuriant pastures of the gospel.

Blessed for ever be the riches of his grace, even in this day of small things, the Lord hears the groanings of his prisoners, and supports their drooping minds during the state of their captivity. And, while hypocrites in Zion, whose illegitimate faith cannot endure the fiery ordeal of severating dispensations; but who, on the contrary, depart

from their professed attachment to sacred things in the day of persecution; the pure gold of grace, not only remains unconsumed, but shines brightest amidst the sharpest conflicts, and in the hottest flames.

An eager pursuit of worldly aggrandizement, and an ambition to exalt the church of the despised Nazarene in the scale of being, have proved fatal to her interests. How opposed to the spirit of the gospel is such a course: besides, the positive and absolute command and injunction of Jehovah which says, "Come out from among them, and be ye separate," &c. will admit of no remission. And what good can arise—nay none, what evils may there not be expected, from an union of the world and the church of Jesus? We may with equal reason attempt to amalgamate light with darkness, as to reconcile their differences; for, as the one is diametrically opposed and contrary to the other, so there must be, and is, at all times, a dissimilarity of views in the other, and an utter variance of actions between them. Any apparent semblance of harmony that may exist, must be the result of stifled sentiments and views, insincere and hypocritical in their nature, ever maintained at a sacrifice un congenial with the best interests of her converts.

Infidelity and error are making awful advances in society, in spite of every human effort to subdue them; and the sleepy state of the inhabitants of Zion affords but too favourable an opportunity for their force and unrestrained exercise.

Indeed, a very superficial view of political events, and the signs of the times generally, is only necessary to create forebodings that a heavy storm is fast approaching us. The offence of the cross, to outward appearance, has nearly ceased; and the union of interests of a great majority of professors and profane, has for a small moment banished persecution from their borders. All classes of professed christians, under the pretence of building the spiritual temple, are hailing proselytes with one accord to behold their zeal, while their efforts are unsanctioned by special and divine authority, and are blended with them, who being ignorant of Jesus, are truly despisers of his cross. Men of all creeds and ranks, and of various casts of character, conspire in common consort with each other, (as they term it,) to effect the advancement of the Redeemer's kingdom; while many of them are guilty of the vilest robbery that can be effected, that of a denial of his Deity; without which, the hope of the humble penitent is merely a wild chimera. The peaceable religion of our crucified Immanuel does not inculcate aspiring emotions after worldly eminence. And yet, how many renounce its precepts, and bow with reverence to such a shrine.

It is a fact truly to be lamented, that the majority of that body who professedly dissent from the establishment of the land, have joined with the votaries of papacy for the obtaining a boon which must ultimately sap the foundation of her peace. The recent repeals of statutes founded by the wisdom of their ancestors, which have been

mainly effected by the clamour of this body, is but partially opening the door to papal supremacy. The claims of Rome must be next conceded to do them equal justice; but woe be to the supporters of such bitter enemies to the religion of Jesus! To emancipate them from the controul of wholesome laws by which they are governed, is to furnish our antagonists with a weapon, and our assassins with an instrument to accomplish our destruction.

Let it not be urged in their favour that the times are altered; that society is new-modelled and better organized; and that the present age is more enlightened by mental cultivation; and consequently that our opponents are less barbarous than their progenitors in the reign of popery. The manners of the age may be improved; and society at large may have advanced in intellectual acquirements and refined habits; but, the *principles* of popery remain unchanged, and with them the *spirit* which dictated her pernicious doctrines. Their desire for political distinctions is not merely for their intrinsic sake, but for the better securing their secret wishes, namely, the overthrow of protestant dominion. Their silence under alleged privations is not the result of patience under suffering, but the studied effect of artful intrigue, and well-digested policy. Let the disciples of the despised Galilean beware lest they be entrapped by these silent slumbers of their hatred, and the subtle fallacy of their pretensions. The restless spirit of catholicism cannot remain content with any favour short of absolute supremacy. A bold adventure to effect it by direct and immediate means would but expose the serpent's crest, and exhibit his weakness. Well would it be for the protestant interest were their movements thus effected, as it would for ever render all their attempts for freedom vain and abortive. That which they cannot accomplish by the aid of force, either by fair argument or numerical strength and power, they are attempting to gain by serpentine fraud. They proceed not gallantly against the fair citadel reared by our ancestors, but sap its foundation by circuitous and imperceptible advances. The torch once applied to their subterraneous combustibles, will produce a volcano which will inundate the land, and shake it to its centre.

Surely, then, it is among some of the worst features of the times in which we live, that any who profess attachment to the Redeemer should so far lose sight of their real interests, as to place a light hand on "the cockatrice den" when he is ravening for prey; or to harbour the viper who coils himself around you but to betray the venom of his sting. What! are not former proofs of their diabolical spirit sufficient to deter you from forming so ignoble an alliance? At least, to create doubts of their good intentions for the future, for which they offer no guarantee? Again, let me entreat the true lovers of the meek and lowly Jesus to pause before they foster that hand which, when left unfettered and unrestrained by the strong arm of power, may regain double strength, and wield it to their severe oppression.

In offering these remarks, I have no design to provoke a controversial spirit, but to place on record those sentiments I have long

conscientiously entertained. I shall impartially listen to an opposing sentiment, without pledging myself to any reply.

A review of the awful infatuation which pervades all ranks and varieties of our dissenting brethren, has produced this digression ; and the accompanying views are offered under a fervent hope that they may be induced to adopt the only rational course, to pray for them and remain passive in the matter, especially as no substantial *spiritual* benefit can accrue to them as a body, or to any of the individual members composing it, by the success of the cause.

And, in conclusion, it may be asked, why should any of the disciples of Jesus, under such circumstances, volunteer a responsibility the weight of which may make them tremble. Let us rather stand still and watch the over-ruling and all-appointing hand of God. If success attend their measures, and we are not found amongst the number of their friends who advocate their cause, it will be no small satisfaction to know when persecution is revived with all its pristine fury, (and come it assuredly will, for a heavy rod is suspended over Zion) that we have not been, *in this respect*, forward to invite its painful stripes ; by introducing our enemies to the power they once possessed but abused,—have long sought after, and at length efficiently obtained.

It is, however, but of little moment to the real disciples of Jesus in the account of eternity what is the amount of their sufferings here ; for, when the matter is summed up, ample measure of vindictive wrath shall be meted out to every foe ; and a final and complete deliverance from every anguish shall augment their eternal blessedness, and increase the burden of their song. Yea, even should their oppression be pushed beyond measure, and terminate in the dissolution of the mortal frame, the very affliction shall become a blessing ; and death itself shall become the desirable medium of conveying their spirits into the paradise of God, and into the blissful bosom of the King of kings, to reign with him for ever. Then let us

“ Welcome all his sovereign will,
For all that will is love ;
And when we know not what he does,
We'll wait the light above.”

May 12, 1828.

AMOR VERITATIS.

(For the Spiritual Magazine.)

CHRIST, THE TRUTH.

“ Buy the truth and sell it not,” was the advice given by one of the wisest of men. Prov. xxiii. 23. and it cannot be doubted but Solomon had his eye directed in many parts of his writings to the Lord Jesus Christ, the truth, that brother born for adversity, that friend who loveth at all times. But we have a greater than Solomon, even him who spake as never man spake, and we hear him saying, “ I am the truth.” And we have in these words some very important information—the object pursued by every sincere enquirer, this

is one distinguishing feature that marks the real child of God, whether he is engaged in prayer, reading, or hearing, it is the truth or substance that he has in view; he has read that grace and truth came by Jesus Christ, and these blessings he hopes and waits for.

To elucidate this doctrine, we will first observe, that the adorable Jesus is the truth of all the old and new testament ordinances. Did not the coats of skin that the Lord clothed our first parents with clearly set forth the righteousness of Jesus? and the same hand that clothed Adam clothes all the children of God. In Noah's sacrifice we have a distant view of Christ the truth. And what a sweet savour Jehovah the Father smells in the offering of his dearly beloved Son, and in the offerings of all the church of God, when they approach him in and through the merits and mediation of Jesus. The father of the faithful saw Christ's day and was glad. The fire, the wood, the knife, the lamb, the voice from heaven, all preached aloud the great gift of heaven, and set before these saints of old this important truth, that without shedding of blood there could be no remission of sin. If we pass on to the patriarch Jacob, what a clear view we have of Christ, the true way to God in the ladder. Every believer is brought more or less to know something of those advances or ascensions of soul in his experience, set forth by the ladder. He knows but very little at first, but he that leadeth Joseph like a flock, leads him on step after step, he is blest with one view of his dear Saviour after another, so that his path is like the shining light shining more and more unto the perfect day. And although he meets with very much opposition from mighty enemies without, and much mightier within, yet he increases his stock of experience thereby, and becomes a good soldier and a wise scribe in the things of God. He now seeks after the truth, in all the ordinances of God's house. He formerly trusted too much to means, ministers, friends, and frames, but he found all to fail; now he goes to God in the means. The glorious gospel is full of the Saviour, the church's beloved.

"All human beauties all divine,
In my beloved meet and shine."

In him all the secrets of the covenant are developed; the richest blessing a God could give. And this blessing is held up, and held forth by every minister of the Spirit. They need never want a subject on which to preach, here is one ready prepared from eternity. The best, the greatest of all good; a mercy containing every mercy that miserable man requires; full redemption; a perfect righteousness; a complete salvation; an able surety; a most skilful physician, that can cure soul-sorrows, and all mental maladies, remove distressing fears, raise dead sinners to life that have laid long in the grave of sin and guilt, melt the hardest heart, and make sane and sound those who have madly sought death in the error of their ways. We find in Jesus a true friend, the same at all times, who does not change with times and circumstances when most we need his helping hand. This friend is always near, who can and does do that for his people

which none other can in bearing all the weight of their sin, and the curse due to it; becoming their burden-bearer, and burnt-offering. We see this solemn scene in the ordinances of baptism and the Lord's supper. He was baptized in blood, and thereby washed away all his people's stains, atoned for their sin, reconciled them to God, opened a fountain for sin and uncleanness, made peace for them, and in this red sea all their guilt finds a grave.

Secondly. Christ is the substance or truth of all the prophecies in the bible. The seed of the woman, the saints' ark, the true Shiloh, the angel in the bush, the God of Bethel, the paschal lamb, whose precious blood is the saints' safeguard, his sin-consuming sacrifice, his healing brazen serpent, his captain to conduct him through the desert, his bread of heaven, his tree of life that he often casts into the bitter waters of Marah; his covering, cooling cloud in the heat of fiery trials and persecutions, and his cheering, warming fire to comfort him after long and languid winter seasons, his companion through the wilderness, his support in Jordan's waves, his bosom to rest in, and his bliss for ever. Jesus is the captain of the Lord's host, that Joshua saw at or by Jericho in the man with the drawn sword in his hand; the wonderful and wonder-working angel that appeared to Gideon under the oak in Ophrah, and to Manoah and his wife, and received an offering at their hands. He is sweetly set forth in Samson's history in his strength, in his marriage, and in the destruction of his enemies. Hannah had a saving sight of him, the truth, and sweetly sang of his salvation, and his power in raising up the poor, and blessing the beggar, putting them among princes, making them pillars in his house, and keeping their feet from falling. We might have gathered many handfuls of purpose from the fruitful fields of Ruth and Naomi's narrative; the mysteries of providence, the blessing of grace, the remarkable marriage of Boaz and Ruth, all help to lead spiritual minds to higher subjects, even to Jesus the church's near kinsman, who was and is famous in Israel, in the union bond of marriage with his Father's given ones, in dying that his church might for ever live, in enduring the curse that she may be everlastingly blessed, in becoming a man of sorrows that she might have eternal joys. He is a restorer of her life, he speaks kindly to his saints, fills their laps with blessings, commands them to glean in no other field, but to abide fast by his maidens. Ruth ii.

The eventful lives of David and Solomon loudly preach Christ the truth, with many of their sentences, sermons, and predictions. This was evidently the bent and bearing of their minds. In the Psalms of the sweet singer of Israel we trace the passion, death, resurrection, and ascension of the Son of God, with the infinite and invaluable mercies that flow therefrom; such as the covering over and blotting out of all the sins of the saints, and their complete and perfect justification by the righteousness of Christ, and their welcome admission into heaven upon the foundation of free grace. In the Wisdom set up from everlasting, and in the building her house, we may see the

wise hand of Zion's skilful architect. In the Song of Songs the prominent and principal subjects are Christ and his church, his love towards her and her love towards him ; she admires his beauty, and praises every part of his all-over glorious person, particularly his mouth as most sweet, that part being employed for her in the council of peace ; the many gracious words and sweet promises spoken by himself and by his servants, with his intercessory work in heaven, all make his mouth doubly dear. In addition, we may observe the high titles given his bride, his elect, his jewel, in whom is all his delight. He admires her form, her features, but does not mention her hands, lest she should think she had merited his regard by the work of her hands, but concludes her altogether lovely, all fair, and no spot in her. Are we not then in reviewing this beautiful book, obliged to come to this conclusion, that a much greater than Solomon or Pharaoh's daughter is here, even Christ the truth ?

And as we pass on through the pages of holy writ we come to the child born, to the Son given ; the most profound mystery of all mysteries, and as one expresses it, " a wonderful and mysterious union, altogether unsearchable, the manner whereof is to be believed, not discussed ; admired, not pryed into ; personal it is, yet not of persons ; of nature, yet not natural ; as a soul and body are one man, so God and man are one person."—Thus saith *Athanasius*. But it is this union that makes the obedience of Christ of such infinite value, that it is of sufficient worth to justify the whole church of God, and they are acquitted of every charge. It puts such an efficacy into the blood of Christ, that it atones for all the sins committed by all the children of God ; it cleanses them from every stain of guilt ; and by his precious death they are perfectly reconciled to God and shall never come into condemnation.

Thirdly. Christ is the truth of all real christian experience. It is very common with the young christian, at the commencement of his career, to be seeking for signs and marks within himself to ground his hope of heaven upon ; and although he meets with continual disappointment, he still predicts that a period will arrive in his pilgrimage when he shall have more mental holiness, that he will perform his religious duties better, that his life will be more useful and fruitful, that he will obtain a complete victory over his might and many enemies, and arrive at a state that he now feels himself far from. But as the great Prophet over the house of God continues to instruct him, he most keenly feels that Christ must be his all in all ; not only his Saviour and Redeemer, but his righteousness, sanctification, and life ; that he needs a present help, a daily Saviour—continual washing, constant communion, and the frequent applications of Jesu's blood to his heart ; that he must come at all times, as poor to be enriched from the unsearchable riches of Christ, as naked to be clothed with Immanuel's best robe, and as empty to be supplied from his fountain fulness. After all our fervent prayers, and sincere petitions, we must look alone to the precious and prevalent interces-

sion of Jesus, who is constantly lifting up his holy, priestly hands, on the behalf of all those the Father gave him before the foundation of the world.

The new born babes in grace are often building their confidence in the favour of God, upon the happy feelings of their souls, the sweet enlargements experienced when engaged in holy duties, and that contrition of heart felt occasionally when sitting under the preaching of the gospel of the grace of God. But while we are to be thankful for all those devout elevations of soul that we may be endued with, yet we should recollect that neither contrition nor comforts are Christ. In him the Father is well pleased, and is well pleased with all the church in him. Nor have we arrived at any good degree if we are living upon any thing short of him who is the Ancient of Days, the self-existent I AM, and yet the blessed babe born in Bethlehem, the only Saviour of sinners, the righteousness of saints; whose mighty miracles have excited the admiration of angels and all the redeemed of the Lord, and will furnish heaven with songs of praise for ever and ever. That is a true christian who is living upon Jesus as his bread of life, who hangs all his cares, concerns, trials, and temptations upon him, the nail fastened in a sure place; who has found this precious pearl of great price his peace and peace-maker; who is brought out and off himself to rest entirely upon the God-man, Christ Jesus, for acceptance with God, for righteousness, for a refuge in trouble, for the pardon of all sin, for redemption from the curse, for present and everlasting salvation.

May writer and reader find from day to day in their experience, Christ to be the truth of all the means of grace, of all ancient predictions, and of all future prospects. For us to live may it be Christ, then our walk will be holy, our conversation consistent, our faith steady, our lives useful, and our deaths gain. Many a doubting child of God who has gone halting all through the wilderness, and could not say, "my Lord, and my God," has at last found him of whom Moses in the law and the prophets did write, and has sung with Simeon, "Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation."

Hampstead, May 12.

JAMES.

(For the Spiritual Magazine.)

ON THE PRE-EXISTENCE OF THE HUMAN SOUL OF CHRIST.

(GAIUS'S SECOND REPLY TO "LOVER OF TRUTH.")

Friend Love Truth,

YOUR friendly reply (page 310, vol. IV.) would have been acknowledged sooner, had not my being from home with other engagements prevented me; this it is hoped will account for my

VOL. V.—No. 50.

B

seeming inattention. You inform me you are far advanced in life : I am not very young myself, my sun having past the meridian. I shall therefore consider I am corresponding with one whose seniority and long standing in the church of God entitle him to the respect due unto "an old disciple." The scriptures teach us to consider antiquity as being honourable, as it is written, "thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God." Lev. xix. 32. "With us are both the grey-headed and very aged men, much older than thy father." Job xv. 10. This being thought honourable amongst men, I am far from withholding it from "the man Christ Jesus," believing the scriptures attribute it to him. The honour of seniority in the highest degree must belong to some one ; why not to him whom the scriptures call the first-born among many brethren, the first-born of every creature, and who in his complex person gave being to all creatures of every order, both in the upper and lower worlds ? (See Rom. viii. 29. Col. i. 15. Heb. ii. 2.)

I hope my friend Love Truth will bear with me while I make a few observations upon his reply ; and, as the paragraphs are short, I shall notice them as they lie before me. And first, you ask me if I believe the scriptures. I answer, yes, I do ; and I am taught therein to believe the pre-existence. It is upon scripture testimony I first received the sentiment, particularly Prov. viii. with John xvii. Here the pre-existence of my glorious Lord first opened to my view, and sweetly attracted my mind. Many texts of scripture which before appeared to me inexplicable, soon became plain and easy ; I could read the old testament with delight where Christ is set forth as the man, the angel, Jehovah's servant, his elect one, &c. because I beheld him possessing a nature to which all such names properly belong, while yet I viewed him as a divine person in the Godhead, infinitely above all such names and titles. Here I beheld his divine glory beaming through his true humanity in all the works of creation, government, providence, and grace ; and who also was the true Shekinah or glory-cloud of the old testament church. I also began to see how he was rich and yet became poor, without parting with any of the riches of his Godhead ; and how he could descend from heaven and come forth from the Father, as truly as he could ascend and go to the Father, and still preserve omnipresence, immensity, and invisibility. A being possessing omnipresence must be incapable of local movement ; nor can independent majesty be under subjection, only as personally united to a nature that can. These views of the subject have been retained by me from that time until now, with increasing evidence to my mind that it is a bible truth ; for there is not one scripture in all the bible that denies it, but a great many that cannot be explained without it. It is my firm belief that if the pre-existence was preached plainly and clearly in connexion with the whole system of truth, many stumbling-blocks would be happily

removed out of the way of weak believers ; for then we should have no need of dark proleptical figures in order to explain what must for ever remain unexplained while pre-existence is denied.

In paragraph 2, you seem to favour the idea of souls descending from Adam, as well as the bodies of men. If this is your sentiment, how is it that Christ could have a soul *at all*, since he was not by ordinary generation, but by miraculous formation of the virgin by the Holy Ghost ? If the soul of our Lord was virtually created in Adam, then it was his right, as man, to have been begotten by man in order to have possessed a soul. This idea you will not admit. If it was created *with the body* by the Holy Ghost, then it was not created within the first six days either virtually or really. I find I must still hold to the pre-existence in order to shun the labyrinth. Besides, whatever is generated with the body, must die with the body ; if therefore the traduction of souls be true, the soul of man is not immortal. I therefore cannot see with my venerable friend upon this point neither, although I grant much may be said in favour of it. But it militates not against the pre-existence, for if the soul of Christ was not brought into being this way, it must have been in some other way. But I pass on to your questions.

"In what part of divine revelation is it declared that the spirits or souls of any were created before the first six days spoken of in Genesis ? Hath not the scriptures declared that in six days God created the heavens, and earth, and all things that are therein ?" I answer, the scriptures certainly do say so, nor do I wish to contradict it. But what heavens does Moses speak of in the first of Genesis ? Are you sure he means the empyreal or third heavens, where the apostle Paul was caught up, and heard things unutterable, (2 Cor. xii. 2—4.) and where holy angels and the redeemed dwell ? We read Gen. i. 1. "God created the heavens and the earth." What is meant by heaven here ? God called the firmament "heaven." ver. 8. "And God set them (sun, moon, and stars) in the firmament of the heaven, to give light upon the earth." ver. 17. "Thus the heavens and the earth were finished and all the host of them." ii. 1. What can be more plain, than that the visible or starry heavens *only* are meant by this account ? They are represented also as *seen*, Isa. xl. 26. as declaring God's glory, Psal. xix. 1. and finally are to be dissolved and burnt up. 2 Peter iii. 10. In reply to the other question, I might ask, where is it said that angels *were* created on the first six days ? They are as deserving a place in this account which Moses gives, as any thing else that is mentioned, yet they are *not* mentioned. We read of such creatures in being, and that some of them had fallen from their high abode, when Adam stood in pristine bliss, and Satan tempted man to sin ; but we are not told when they were created. Allowing you this, it proves nothing against the pre-existence ; for if the soul of our Lord was created within the limits of the six days, it might exist before either Adam or angels. But we read of "the beginning or ever the earth was." Prov. viii. 23. Does not

this imply there was a date of time more ancient than the earth, or the first six days? Yet time must have had a beginning, and I think my friend will agree with me, that the first of created intelligent beings must have been the commencement. Then where shall we find it but in him whom Jehovah possessed in "the beginning, *before* his works of old," as it is clearly stated in Prov. viii. 22. ? Who among the armies of heaven dare stand forth and claim the honour of primogeniture? It belongs to none but Jesus Christ; he claims it as his sole prerogative, saying, "I am the faithful and true witness, the beginning of the creation of God." Rev. iii. 14. From this view of the subject I conclude, that the pre-existence is exempt from the charge my friend Love Truth has brought against it, viz. "that it flatly contradicts the first part of divine revelation."

The remaining part of this paragraph, with the following one, contains sentiments which I highly approve, but which by no means support your conclusion. That Christ was set up in the divine decree as future man I readily admit; but then all mankind were in this respect set up to fill their various stations in the church and in the world. The decree takes in the order of persons and things as they appear in time, as well as the certainty of their existence. Now if Christ had no real existence as man until 4000 years after the creation of the world, he must have been seen as such in God's decree; therefore he could not in God's decree be the first-born or brought forth of his many brethren, or his spiritual seed. As soon might Adam have appeared in God's decree, the first-born or brought forth of the human family, and yet not have had any real existence until 4000 years after the world began. For Christ to be in the divine decree what he never was or can be in time, is to me quite unintelligible; as it destroys the harmony of God's operations in time, with his decree before time.

I proposed an argument upon this point in my first reply, and hoped my respected friend would have made an attempt to obviate the force of it, but he passed it by in silence. Christ, as the head of his church, is not only *called* God's elect, God's servant, and the first-born among many brethren; but he is called so because he *is* so. If he is Christ the anointed, through whom his church from her first appearance in time received the unction of his grace, then he must have possessed a nature capable of being so anointed and blessed. The holy oil was first poured upon Aaron's head, (blessed type of Zion's great High Priest!) and then it ran down to the bottom of his garments; but my brother "Love Truth" is for having it flow down the body of Jesus for ages before it was poured upon the head of that body. Either this must be admitted, or the divine person of our Lord, abstractedly considered, was anointed and blessed with a communicated fulness of grace for his church. Now, it was a standing axiom with the apostle Paul, that the *less* is blessed of the *better*, Heb. vii. 7. Who does not see the arianism contained in such a sentiment? I believe my correspondent utterly rejects the idea.

How then does he explain the matter ? By having recourse to prophetic figures, or anticipation. Admit but the pre-existence and all is plain : even a babe in grace may walk here and find no stumbling-block in his way.

You further ask me if I can bring forth a "thus saith the Lord," to confirm the doctrine. Why, my dear Sir, the scriptures contain a vast number of passages which abundantly support the doctrine which is known by the name of pre-existence. But if you mean, where is the term found in scripture ?—I answer, no-where. Again I ask, where do you find in scripture, the trinity, merits of Christ, covenant of grace, divinity of Christ, person of the Spirit, God-man, triune God, &c. ? You must answer as above, no-where. And yet you would think yourself justified in the free use of such terms without supposing you erred in so doing, because the bible contains an abundance of passages in support of the sentiments which are fully implied in such terms. Why then should you require the *ancient* scriptures to state the sentiment in *modern* language, before you will believe it ? It is evident you must reject all the above-mentioned truths upon the same ground. You see I am not pleading for words and phrases, but for *sentiment*.

Bear with me a little further while I recommend to your consideration at least one "thus saith the Lord," Col. i. 15—19. The following observations, as founded upon this scripture, I would offer in support of the pre-existence.

1st. We are told, Christ is the image of the invisible God. John Baptist tells us also, "no man hath seen God *at any time*, (whether in the Mosaical or gospel time) the only begotten Son, which is in the bosom of the Father, he hath declared him," John i. 18. From this statement it is plain, that the only Mediator, the man Christ Jesus, ever was, now is, and ever will be, the only medium through whom the glory of God was, now is, or ever will be, revealed to creatures, angels, or men, in all the operations of power, wisdom, or love, in creation, providence, and grace. Now if God was revealed and his glory manifested under the old testament dispensation, then the revealing medium must have existed through which that glory shone. But with your views I should be in a most perplexing difficulty to know, *who* or *what* was the visible image of invisible Deity before Christ came in the flesh. Here I find a stumbling-block in the way which nothing but the pre-existence can remove.

This revelation of Jehovah in ancient time was either 1st, without a revealing medium of any kind ; or 2nd, by means of some temporary medium which vanished, and became a mere non-entity when Christ appeared on earth ; or, 3rd, that the divine person of Christ (being begotten, and as such inferior to the Father) became that medium ; or, 4th, that the divine person of our Lord is equal with the Father, being unbegotten, unoriginate, self-existent, and independent, possessing the sameness of nature with the Father and the Holy Ghost : but also that he possessed the human nature in personal

union with his divine nature, and as such was the only begotten Son of God, the only revealer of the glorious Deity. Here, my respected brother, you have your choice. Which do you prefer? The 1st contradicts the plainest scripture testimony. (Matt. xi. 27. John i. 18. 1 Tim. iv. 16. 1 John iv. 12.) The 2nd is not only without scripture evidence, but is contrary to it; for we read of but *one Revealer*, and it is very absurd to suppose the old testament saints had not the same revealing medium as we have; and still more so, that a shadow, long since vanished, which never was or will be any part of our blessed Mediator's person, should be called "the man of Jehovah's right hand," and "the angel of his presence." Ps. lxxx. 17. Isa. lxiii. 9. The 3rd you will reject as well as I, as being far more suited to the arian, than the trinitarian. So that inexplicable difficulties present themselves to strong christians as well as weak ones; and after all we must welcome the pre-existence if we would have our path made clear.

2. We are here told, "Christ is the first-born of every creature," and also, "he is before all things." This evidently puts him amongst the creatures, as well as gives him a priority to any of them. Such language is infinitely too low to apply to his divine person. Would you apply it to the divinity of the Father, or the Holy Ghost, and think it a proper definition of their eternity, independence, and self-existence? Certainly not! Then it cannot be allowed to belong to the divine person of our Lord abstractedly, but it properly belongs to him in his complex person, God-man. But my friend Love Truth will not admit that he was complex before he became incarnate, nor yet that he was the first-born, save only in decree. This however I have shewn to be inconclusive, and must still think so until I am shewn I am in an error. If the words above cited do not declare, that his *creature nature* existed before any other creature did, I see not what they can mean. I solemnly declare I dare not explain this plain declaration of scripture so as to make it express any other sentiment.

3. He is called, "the beginning." This must refer to that nature in our Lord's person which had a beginning, and so cannot mean his Godhead: it must then mean his manhood. But he cannot be the beginning, if thousands of intelligent creatures began their existence before him, who is "*the beginning*."

4. We are told, our blessed Lord, as the beginning and first-born, possesses a fulness by the will of the Father; for he ever was, and is, the store-house of all grace unto all his needy brethren. The apostle shews that he must needs therefore have pre-existed, and assigns this as a reason, "for it pleased the Father that in him all fulness should dwell." Therefore, he must be such a person as he describes, seeing such a communicated fulness was to reside in him for all the younger branches of the family, in due order to possess, from the days of Adam down to the end of time.

5. We are told also, "He is the first-born from the dead." He

has a pre-eminence in all things as the head of his body the church, and consequently it is his right, not only to be first in *time*, but in the *resurrection* also. I have often admired the view which the apostle gives of this subject in 1 Cor. xv. Here we may sing with the poet,—

“ Behold him rising from the tomb,
In victory over all;
The first-born son of nature's womb,
That rose no more to fall.”

Now if we admit with pleasure the one, why not the other? Does not the apostle say, he is “the first-born of every creature,” as truly as “the first-born from the dead”? Yes, he certainly does say so, and he has used great plainness of speech: for predestination is not more clearly stated in the first of Ephesians, than is pre-existence in the first of Colossians. I might easily refer you to other parts of the word, but it would make my present paper too large, I therefore pass on to the next paragraph.

I certainly do think the pre-existence glorifies the Saviour, as it gives him the full honour which is his due as Mediator; and although you differ from me and others upon this point, yet you have not shewn us our error. As to the person you refer to, I assure you I know him not, I keep no company with men of that sentiment. But that he should have been taught the pre-existence by *man*, is no argument against others being taught it of *God*: and why you should call it a “stepping-stone” towards the denial of the trinity I know not, as you have not shewn that it leads to such a denial. This, I am aware many have *supposed*, but none as yet have *proved*. No, my brother, the pre-existence, no more makes people anti-trinitarians, than it makes them papists. But suppose it is found in an arian or unitarian's creed, it is none the worse for that. A diamond is of the same intrinsic worth if it is found on a dunghill, as when it is set in a ring of gold. If I were to examine the creed of a mahometan or papist, I should find some things that I myself believe. Am I partly a mahometan or papist therefore? Or must I discard those truths, for fear they should prove a stepping-stone from which I should advance until I became either one or the other? I thank you however for naming this as a friendly caution, but I am not apprehensive of danger; I hope I feel the ground solid where I stand. And although you cannot see the use of this sentiment, either in glorifying God or edifying the church, it would be highly improper in me to give you the appellation of “*poor dim mortal*.” I wish ever to be thankful that my Father has given me to see this part of the “mystery of his will,” although he has withheld it from you. And what if he has given you clearer and deeper discoveries of some other points of truth which at present may be concealed from me, shall not our Father do as he please in his own family? The wisest of men know but in part while here, “but when that which is perfect is come, then that which is in part shall be done away.” It gives me pleasure to think, that when the remain-

ing sands are fallen from your glass, you then will believe the pre-existence ; yes, my brother, when you are called up to see your elder brother Jesus who once was dead, enthroned in that glory which he had before he appeared on earth, you will bow amongst his ransomed brethren there, and worship at his feet as the first-born of them all. There,

“ The God shines gracious through the man,
And sheds sweet glories on them all.”

The sentiment in your P. S. seems to be this : that the patriarchs, prophets, and saints of old, were saved by the decretal act of God. This method of stating things is to me very exceptionable. God's decree to save any is the basis of their salvation, and includes in it all that is needful to bring the church home to glory : but we must not step from the foundation to the top-stone without taking in the intermedium. The covenant of redemption between Father, Son, and Spirit, comes in between the decree and the salvation of the saints of old. Christ not only stood in the decree as the sacrifice of his chosen, but stood in covenant, as such, and represented his church in his person, possessing her nature, and pledging himself to become her-ransom at a then distant period, when he would take the body prepared for the purpose of suffering unto death. Justice held this judgment-bond and gave up its claim, and bade mercy enter and deliver the insolvent church from prison, wash her guilt away, and fit her for the glory of the upper skies. Thus the glorification of all who entered heaven before Christ suffered, rested not only on God's decree to save, but also upon (yea, immediately upon) the sacrifice of Christ, or payment made by covenant, by promise, by oath. They had, according to this view of the subject, a real Mediator and a real payment made, as well as a real deliverance from sin and hell.

Indeed, the transactions of men go upon this principle, where justice is duly regarded. If Insolvo is under an arrest, and Benevola gives his bond to discharge that debt at a future period agreed unto and dated, Insolvo has a right to liberty, and Benevola thinks he has a right to say he has paid the debt by giving his promise. Thus our adorable Surety paid Zion's redemption from before the foundation of the world, as the Lamb in promise slain, Rev. xiii. 8. Hence the sacrifice of Christ offered up on Calvary, under the idea of a price paid, is so often represented as having reference to a voluntary engagement, and as being paid accordingly when due. “ OUGHT not Christ to have suffered these things and to enter into his glory ?” Luke xxiv. 26. John xiii. 1. “ In DUE TIME (*according to time*,—margin) Christ died for the ungodly,” Rom. v. 6. This accounts also for his blood being called the blood of the covenant, and shews the voluntariness of his suffering, as well as the justice which shines therein. It was not only written in the volume of the book, that he should be a sacrifice, but he also delighted to display his love and faithfulness to his church in becoming one, Ps. xl. 7, 8. Cant. ii. 8, 9. This stamps an infinite honour upon the character of our

glorious Lord, inasmuch as he was found "faithful to him that appointed him," and that, as a "Son over his own house." Zech. iii. 2—6.

Now he is the Son of God either in his divine nature, or in his human nature, or in a union of both. The first you, (as well as I) reject, as being derogatory to the self-existence, independence, and proper eternity of his Godhead; the second makes him but a human person, and therefore denies his divinity altogether; the third gives him all the glory of his Godhead, and maintains the reality of his manhood. The Sonship of Christ therefore is founded in his complex person, GOD-MAN. If in the fulness of time God sent forth his Son, then the pre-existence is essential to his having a Son to send. Yes, I believe the very nature that suffered had previously consented to do so, for,

"Justice its victim did pursue,—
He undertook and must go through."

I now take my leave of you. Grace, mercy, and peace be with you. I write not, as you observe, for contention, but for edification, if it is the Lord's will to bless the few remarks. May the Lord graciously gild your evening of life with his presence, and at last may your sun set to rise more bright in the world above, is the sincere prayer, friend Love Truth, of

Your's in him,

GAUUS.

Suffolk, March 28, 1828.

(To the Editor of the *Spiritual Magazine*.)

PRESUMED DOCTRINAL ERROR OF A RECENTLY ORDAINED MINISTER OF THE GOSPEL.

Sir,

I have lately, by favour, obtained the perusal of a pamphlet, which seems to me to contain matter of a very serious nature in connexion with a right understanding of the truths of the gospel. If compatible with the plan of your publication, I should be obliged by your giving publicity to a few remarks on the subject.

It purports to be written by a person who on the title-page chooses to be known only under the enigmatical form of four initial letters, thus, "Z: S. S. S." but in the course of his writing, he twice appears by the name of "T. L. Styles." His object, under cover of an address to the Rev. Joseph Irons, of Camberwell, is to 'render a reason' for withdrawing from communion with the Rev. Jesse Hopwood, of Union Chapel, Chelsea. The complainant's uncouth manner and lack of conception in conveying his feelings, makes it rather a difficult affair to understand the precise nature of the charge he brings against his late minister. As to the appendages to that accusation,—and particularly the narrative of 'conduct and behaviour' in certain private parties,—I presume, neither I nor the public have any thing to do.

The following, alone, affords sufficient and ample ground for close enquiry; seeing it has come forth into the world in the shape of a

Vol. V.—No. 50.

C

solemn charge against a young and aspiring servant of Christ. It is alleged that Mr. Hopwood has affirmed publicly, on the doctrine of atonement, that "the church had made an atonement with Christ to the Father for her sins, on which account the sinner had an equitable right to claim his pardon."

As I am not disposed to follow the track of his antagonist, in desiring to procure 'a scriptural proof for this assertion,' I prefer affectionately and earnestly entreating Mr. H. to give a public explanatory statement on the important point. And, as I have reason to believe that he is a reader of, if not an occasional contributor to, the *Spiritual Magazine*, probably the pages of that work would be open to him for the purpose. His friends who have not the opportunity of hearing his public ministrations might then, as well as others, attain to some correct conclusion,—which I am convinced can never take place by means of this singular pamphlet.

I am, Sir, Your's to serve,

ELAM.

[The following Address is inserted at the earnest request of our Correspondent: some part of its contents we approve—ED.]

TO THE EDITOR OF THE NEW BAPTIST MISCELLANY.

Sir,

I Have read with interest some parts of your *Miscellany* for the present month, (April) but in one page of it you have excited in my breast a feeling of regret. Dr. Hawker was no favourite of mine, Colyer I never heard, but from hearsay I have long supposed him to be a very injudicious man. Of the Gospel Tracts I have seen very few. It has always appeared to me that that Society was not wanted; it considered itself, however, to be a *desideratum*. But, Sir, to the point.

I am sorry that you should have attacked with so much severity the application of certain epithets to God, and to our Lord Jesus Christ. I was not educated at a school which led me to the use of such epithets; but I love and venerate many who have frequently applied them to the Saviour, and who were quite far enough (as far as you are, Sir) from hyper-calvinism. Were I at all connected with the *Spiritual Magazine*, (a work that hardly ever comes into my hand) I certainly would quote in that work very extensively from the writings of those who are acknowledged to be our best divines. But you will say, "this would prove nothing as to the propriety of the practice in question." I would say, in reply, that it ought to produce compunction on account of some of your remarks. I well remember Dr. Dwight's remarks about the epithet 'dear,' as applied to Christ, and I think them a disgrace to him. Surely, Jesus Christ will forgive his children this wrong of calling him dear. If you and I, Sir, had loved the Son of God more ardently than we have done, we should I think have run all hazards of offending him by the application of the epithets 'dear' and 'precious;' especially as the apostle Peter

seems to have sinned in the same way. 1 Pet. ii. 7.* As to any criticism upon the word translated 'precious,' it could avail nothing to the immense majority of plain people who had a right to take the word as they found it, and who will continue to apply it according to its usual acceptation; and be assured that Christ will forgive them, and so he will if they now and then in the warmth of their hearts, borrow portions of the phraseology of Solomon's Song.

But, Sir, should you not have remembered that the Hymns of Dr. Watts, are sung in almost all our places of worship; and that the millions who have sung them, have probably had no suspicion that the very pious and learned author was deviating from propriety in any of his expressions of ardent attachment to the blessed Redeemer? Let us bring forward some of his "luscious" and "impure" expressions.

"How long, *dear Saviour*, O how long.
 "Tell me, *dear Shepherd*, &c.
 "Jesus, *my love*, my soul's delight.
 "To dwell for ever with *my love*.
 "In the *dear bosom of his love*.
 "Dear Lord, our souls would thus be fed.
 "Yet the *sweet* streams that from him flow.
 "Dear God, let all my hours be thine.
 "To thy *dear* cross I flee.
 "Thy body slain, *sweet* Jesus thine.
 "But my *dear* Lord returns again.
 "But the *sweet* theme that moves my tongue.
 "Bless'd be the Lamb, my *dearest* Lord.
 "Dear Lord, and shall we ever live.
 "Sweet Saviour, tune our songs anew.
 "Thy wond'rous blood, *dear* dying Christ.
 "Dear Saviour, let thy beauties be.
 "My *dearest* Lord was slain.
 "My God, my life, my *love*.
 "From whose *dear* wounded body rolls."

Let these suffice for a specimen. If you say 'yes, and a very bad specimen,' permit me to exclaim, "O my soul, come not thou into that secret."

I do in conclusion repeat the abasing acknowledgment, that a more ardent love to the Lord Jesus would probably have excited me, both in private and in public, to a more frequent application of affectionate epithets to that adorable Lord; at the same time, I grant that you have reason to complain on the head of *excess*, and that some professors easily run into a sort of cant, whose love to Christ is after all very questionable. They speak to God and of God, in a manner that induces us to ask, "where is their reverence for the divine majesty?" but we shall none of us ask that question respecting Dr. Watts, and many others that I could easily refer you to. And, Sir, if you were able to "PUT DOWN" the application of the words *dear*, *sweet*, and *precious*, to either of the persons in the adorable Trinity, I do not think that the Judge of all the earth would on *that account* say to you, "well done, good and faithful servant."

London, April 8, 1828.

A BAPTIST MINISTER.

ORIGINAL ESSAYS.

XXXVIII.

SOUND SPEECH—ITS ABUSES.

" In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned ; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus ii. 7, 8.

DIVERSIFIED as is the phraseology of the various sects and parties professing the name of Christ, it cannot occasion surprise in the contemplative mind that a diversity of opinions should prevail as to the propriety of certain terms peculiar to each. To expect, amidst the almost unbounded variety of sentiment which obtains, that a standard might be devised, successfully to regulate the expression of their ideas, is probably of all things most absurd. And we doubt whether the expedients to which some writers and preachers have recourse, for the correction of abuses on this head, do not involve a species of the same inconsistency. That abuses exist, and such as are of a revolting character, cannot be denied. And that sincere christians have thereby unwittingly given ungodly men occasion to prove the malignity of their hearts, must be as readily, though by *some* reluctantly, granted. But the latter, undoubtedly, is the more to be deplored, inasmuch as the injurious effects are apparent, and of no ordinary magnitude : while the popular attempts to remove the cause rather tend, we think, to promote than retard the growing evil.

Where there exists a particle of sincerity, whether among a collective body of professors, or in the bosom of individuals, we shall meet with none who deny the simplicity of divine truth, or the propriety of its being communicated to the auditor in plain and unsophisticated language. That all who make this acknowledgment practise the principle to which they assent, is best decided by those who witness and bewail the error, and who strive to burst the party-trammels in which they themselves have been held.

But it would be an useless measure to dwell thus on the point in general terms. To produce any effect,—at least that no effort may be relinquished on our part to stem the swelling stream,—our observations must be brought to bear on personal knowledge ; or the hope of success is as vain as the assumption may be considered impertinent.

At the commencement of our *fifth* volume, the reader need not be told that our sentiments come under the usual denomination of " high Calvinism," and that we scruple not to accept the name, " supralapsarians." Antinomianism, by whomsoever favoured, and wherever found, raises our mortal detestation, and ever meets in us the stern and uncompromising assailant. The charge alleged against us under the latter name, and that of "*hyper-calvinism*," we take in no other light than a reproach. We are at issue with our opponents

on the point, and desire to practise forgiveness towards those from whom we suffer 'this wrong.' With godly sincerity we can adopt the great apostle's bold declaration as our own: "herein do I exercise myself, to have always a conscience void of offence toward God and toward men."

The fact cannot be withheld, however repugnant to the feelings of some, that very many of those whose doctrinal principles are assimilated with our own have assumed a peculiarity of expression, on spiritual things, which ill accords with the beautiful simplicity of the inspired penmen. We dare not believe they are aware of the great injury thereby done to the cause they have espoused and are desirous of promoting: indeed, could it reasonably be supposed that they were truly conscious of its tendencies, we might rest in the probability of the evil working its own cure. One of those mischievous tendencies, namely, on the minds of the irreligious and profane, has been hinted at in the course of these observations; but it by no means presents a foremost figure in the cheerless picture we are constrained to portray. Thus having called attention to the topic under consideration, we shall not burden the reader with 'modern instances' from what Mr. A. has said, or Mr. B. has written, but proceed to exhibit other effects, issuing from the same cause, of more serious and more general influence.

We might ask in vain for a justification of the authoritative and dogmatic style so common to some of our pulpits. As ineffectual would be our enquiry after a scriptural reason for the demeanour of many private christians towards their humbler brethren. The conceit and pragmatism of others, particularly certain young converts, is scarcely worthy an allusion; were it not that their folly and weakness are most intimately connected with the self-complacency and dogmatism of the former, and are advancing by rapid strides to the same height of unwarrantable assurance. But, as we are extremely anxious not to be misunderstood, it may be proper to repeat that our remarks are exclusively applied to those who are sound in the doctrines of grace, and who possess, it may be hoped in the spirit of charity, the fear of God. We warn them to examine themselves whether to a departure from the simplicity of the faith, in the language in which it ought ever to be conveyed, may not be attributed many if not the greater part of the evils we lament, and are concerned to avert. We would feign believe that they themselves, at least a few, are somewhat conscious of the error,—but how to retrace their steps they know not.

From this cause has arisen much of the uneasiness and sorrow of heart endured by ministers concerning the conduct of their hearers. The spirit which has governed the public labours of the pastor, has been copiously diffused among the people; and the dictatorial leader meets the reward of his imprudence in being plenteously dictated to by his followers. The morose and haughty professor, sees the fruit of his conduct in the frequent paroxysms of the mental disease com-

municated to those with whom he associates. And the young tyro, may be observed 'growing with the growth and strengthening with the strength' of his tutors and abettors, and often overmatching them in the incongruity of his behaviour, and in the wildness of his speculations.

Happy should we be were we able to close these complaints with the statement that has just fallen from our pen. But we recal to mind with grief another glaring evil, the result of an unconquerable determination to be singular. Some who stand up in the name of the Lord, and are made faithful, no sooner direct their thoughts to the erroneous doctrines of the day than their spiritual weapons are laid down, and their carnal are assumed, and brandished with a virulence and fury which would be disgraceful to the combatant in a less righteous cause. Indeed, from instances passing under our own eye, we have concluded that the parties have been seized with a kind of mental inebriation, productive both to talker and bearer of the unsatisfactory consequences incidental to extreme excitement. "How dwelleth the love of God in HIM?" is the natural and frequent enquiry of those who witness such scenes. And the utmost effort to construe such conduct favourably cannot—with those who are not unreasonably wedded to the opinions of an individual—fully evade the force of the charge of 'hatred, malice, and all uncharitableness.'

If we venture to descend from the pulpit, and take our place in the pew, we might go on to relate that which is equally forbidding and worthy of censure. The minister who thus caters to the passions of his audience, flattering their prejudices, and fostering their prepossessions, may be sure to reap a rich harvest of significant shrugs, and mirthful countenances, with other demonstrations of indecent approbation. Follow such a people to their religious connexions and to their homes, and further evidence will appear confirmatory of the principle by which they are actuated, and of the influence of those peculiarities of which they boast. But here we quit the painful subject: nor will we intrude into 'the sanctuary of home,' unless we meet with any who have the hardihood to deny the correctness of the outline we have sketched. If favoured with any objections to what we have stated, it will be our endeavour further to prove that we "so run, not as uncertainly," and that we so fight, "not as one that beateth the air." It is our desire and determination in the exercise of faithfulness, that it should not be said with truth, we fear to expose the errors and fallacies of those with whom it may be conceived we are more immediately connected under a profession of godliness. We do not build without first sitting down to count the cost: "lest haply," after we have laid the foundation, "all that behold begin to mock, saying, this man began to build and was not able to finish."

Brethren! in the same spirit which dictated the great apostle's address to the Corinthian church, (2 Cor. xi.) and in similar words, we would exhort you. "Would to God ye could bear with us a little "in our folly; and indeed bear with us. For we are jealous over

"you with godly jealousy. But we fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel which ye have not accepted, ye might well bear with him. But though we be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things."

On the right hand and on the left we observe gross departures from the faith—novelty in doctrine—novelty in language—newness in any and every thing but character. One saith, "I am of Paul," another, "I of Apollos," and another, "I of Cephas;" but who are they who not only *say* but undisguisedly affirm, and justify the affirmation, "and I of Christ?" Amidst the discordant elements with which the professing church is surrounded, be it the happiness of the humble believer to lay fast hold of the promises of God made sure in his covenant head. Acting faith on the divine faithfulness he will increase and prosper in the good ways of the Lord. His life before men will be characteristic of the life he has in Christ. "For him to live will be Christ, to die eternal gain."

FRAGMENT, FROM THE POOR MAN'S CONCORDANCE.

RESURRECTION.

HERE is a word of words! the doctrine of which, and the eventful consequences of which, involves in it all our high hopes and expectations of happiness for the life that now is and that which is to come. The resurrection is the key stone in the arch of the christian faith: so that, as the apostle Paul strongly and unanswerably reasons, "if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and our faith is also vain." Yea, saith the apostle, (as if he had said, and that is not the worst consequence if the doctrine be not true, for then,) "we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not; for if the dead rise not, then is not Christ risen; and if Christ be not raised your faith is vain, ye are yet in your sins; and then all they which are fallen asleep in Christ are perished." 1 Cor. xv. 14—18.

The subject, therefore, is infinitely important; and the apostle hath placed the doctrine in the clearest light possible. It is reduced to this single point—if Christ be not risen, then there is no resurrection of the dead; but if Christ be himself risen, then is he become "the first-fruits of them that sleep." For by his own resurrection he gives full proof to all the doctrines he taught; and as he declared himself to be the resurrection and the life, and promised that whosoever lived and believed in him he would raise up at the last day, and in confirmation of it arose himself; hence it must undeniably

follow, that our resurrection is involved and secured in his. He said himself, "because I live, ye shall live also." See John xi. 25, 26, &c. John v. 21 to 29. John xiv. 19.

Concerning the fact itself of our Lord's resurrection, I do not think it necessary to enlarge. The New Testament is so full of the interesting particulars, and the truth of it is so strongly confirmed by the innumerable witnesses both of the living and the dead; yea, God himself giving his testimony to the truth of it, that in a work of this kind I consider it a superfluous service to bring forward any proof. I rather assume it as a thing granted, and set it down as one of the plainest matters of fact the world ever knew, that "Christ is risen from the dead." I shall therefore only subjoin under this article the observations which naturally arise out of this glorious truth, in proof also, that as Christ indeed is risen from the dead, he arose not as a private person, but the public Head of his church, which is his body, and thereby became "the first fruits of them that sleep."

The first view of Christ's resurrection, as connecting our resurrection with it, is the full assurance it brought with it that the debt of sin Christ undertook as our surety was discharged. For never, surely, would the prison doors of the grave have been thrown open, and Christ let out, had not the law of God, and the justice of God, both been satisfied. In that glorious moment, when Christ arose from the dead, he proved the whole truth of what he had taught "Destroy this temple," he said, and he spake of the temple of his body, "and in three days I will raise it up." See John ii. 18—22. And hence God the Father on this occasion is called "the God of peace, who brought again from the dead our Lord Jesus Christ," because by the blood of the everlasting covenant he had now fulfilled the contract on his part, and God now fulfilled it in his, and in confirmation is here called "the God of peace." Heb. xiii. 20.

The next view of Christ's resurrection, as including in it ours, is that as the man Christ Jesus arose, so assuredly must the bodies of all his redeemed. And as it was said by Moses to Pharaoh concerning Israel's deliverance from Egypt, not an hoof shall be left behind, Exod. x. 26. so it may be said of Israel's seed, not an hair of their head shall perish, much less the humblest and least of Christ's mystical body shall be lost in the ruins of the world, which at the resurrection is then to be burnt. And this resurrection of the bodies of Christ's members is secured, by virtue of their union and oneness with their glorious Head; for so the character of the covenant runs—"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 11. Sweet thought to the believer! He may truly say, I shall arise, not simply by the sovereign power of that voice that raiseth the dead, but by his Spirit which unites me to himself now, and will then quicken me to the new life in him for ever. And this is the meaning of that blessed promise of God the Father to the Son—"Thy dead men shall

live ;" yea, saith the Lord Jesus, in answer, as it were, and in a way of confirmation, "together with my dead body shall they arise." And then comes the call—"awake and sing ye that dwell in the dust, for thy dew," the warm, re-animating, life-giving dew of Jesus in resurrection-power to glory, as in regenerating power first in grace from "the womb of the morning," in which Christ had "the dew from his youth." Ps. cx. 3. "is as the dew of herbs, and the earth shall cast out her head." Isa. xxvi. 19. Beautiful figure ! the dew of herbs revives those plants which appear through the winter like dry sticks, and not the least view of herbage remains. Son of man ! can these sticks live ? Such will be Christ's dew to the bodies of his people. Oh, precious, precious Jesus !

One thought more on this subject of Christ's resurrection, and of his church so highly interested in it, and that is, that as Jesus's resurrection is the cause of ours, and he himself accomplisheth ours by his Spirit as a germ dwelling in us, so the blessedness of our resurrection is, that as Christ's identical body arose, so shall ours. "He will change our vile body, that it may be fashioned like unto his glorious body." Changed it will be from what it was sown in weakness, because it will be raised in power, but its identity, consciousness, reality, will be the same. Here again we feel constrained to cry out, oh, precious, precious Lord Jesus ! and to say with Job, "I know that my Redeemer," or, as the words are, my kinsman Redeemer, "liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold," for myself, "and not another for me." Job xix. 25, 26, 27.

So much for the doctrine of the resurrection, and the unanswerable testimonies on which it is founded. The Lord strengthen all his people in the faith of it, seeing that by the resurrection of their Lord they are begotten "to this lively hope in Jesus, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them who are kept by the power of God through faith unto salvation." 1 Pet. i. 3—5.

SONNET.

WHEN sailing on the troubled sea of life,
 Our feeble barks by stormy winds are tost,
 While boisterous waves maintain a constant strife,
 And every comfort to our souls seems lost ;
 When to increase the apparent desp'rate state,
 The troubling foe with all his wiles appears,
 And almost drowns our souls with doubts and fears,
 And nought but shipwreck seems on us to wait :
 'Tis sweet to anchor on redeeming grace,
 And view in Christ a perfect hiding-place.

REVIEW.

The Works of the English and Scottish Reformers. Edited by Thomas Russell, A.M. Vol. II. Ebenezer Palmer.

It would be an act of supererogation to attempt to prove the inestimable worth of the works of our great Reformers. Both the names and the deeds of those valiant soldiers of the cross are eternized. The testimony of "the armies of the aliens," turned to flight by their unquenchable valour, has long confirmed the greatness of their renown, and the glory of their conquest. Consequently, it has become the source of universal regret, among all true protestants, that many of their most valuable writings are inaccessible; 'being confined,' as the Editor remarks, 'to original or early impressions, and found only in the cabinet of the collector, or the libraries of public institutions.' The publisher deserves well of the protestant community; and we should hope will soon meet the reward of his enterprize, in an encreasing circulation with each successive volume.

The capacious design of this undertaking is to publish uniformly the entire works of the principal Reformers, and selections from those of their contemporaries. Of the former, there are already promised the works of TYNDALE, FRITH, and BARNES, CRANMER, LATIMER, HOOPER, RIDLEY, and BRADFORD. Selections will be made from the writings of NICHOLAS RIDLEY, KNOX, COVERDALE, BALE, PONET, BECON, JOYE, SAMPSON, LEVER, and other early protestant divines. And extracts from Fox's Acts and Monuments of the memorials of BILNEY, LAMBERT, HAMILTON, ROGERS, BORTHWICK, WISHART, PHILPOT, and their fellow sufferers in the reigns of Henry and Mary, who 'were slain for the word of God, and the testimony which they held.'

As the table of contents to this, the first volume which has appeared, is too voluminous to be transcribed, we shall present our readers with a choice extract from the learned and renowned TYNDALE, on the parable of the wicked mammon.

"What shall we say then to those Scriptures, which sound as though a man should do good works, and live well for heaven's sake or eternal reward? As these are, "Make you friends of the unrighteous mammon." And (Matt. vii.) "Gather you treasures together in heaven." Also (Matt. xix.) "If thou wilt enter into life keep the commandments," and such like. This, say I, that they which understand not, neither feel in their hearts what faith meaneth, talk and think of the reward, even as they do of the work; neither suppose they that a man ought to work, but in a respect to the reward. For they imagine, that it is in the kingdom of Christ, as it is in the world among men, that they must deserve heaven with their good works. Howbeit, their thoughts are but dreams and false imaginations. Of these men speaketh Malachi (chap. i.) Who is it among you that shutteth a door for my pleasure for nought, that is, without respect of reward? These are servants that seek gains and vintage, hirelings and day labourers, which here on earth receive their rewards, as the pharisees with their prayers and fastings. (Matt. v.)

"But on this wise goeth it with heaven, with everlasting life, and eternal reward: likewise as good works naturally follow faith (as it is above re-

heard) so that thou needest not to command a true believer to work, or to compel him with any law, for it is impossible that he should not work; he tarrieth but for an occasion; he is ever disposed of himself, thou needest but to put him in remembrance, and that to know the false faith from the true. Even so naturally doth eternal life follow faith and good living, without seeking for, and is impossible that it should not come, though no man thought thereon. Yet is it rehearsed in the Scripture, alleged and promised to know the difference between a false believer and a true believer, and that every man may know what followeth good living naturally and of itself, without taking thought for it.

"Take a gross ensample: hell, that is, everlasting death, is threatened unto sinners, and yet followeth it sin naturally without seeking for. For no man doth evil to be damned therefore, but had rather avoid it. Yet there the one followeth the other naturally, and though no man told or warned him of it, yet should the sinner find it and feel it. Nevertheless, it is therefore threatened, that men may know what followeth evil living. Now then, as after evil living followeth his reward unsought for, even so after good living followeth his reward naturally unsought for, or unthought upon. Even as when thou drinkest wine, be it good or bad, the taste followeth of itself, though thou therefore drink it not. Yet testifieth the Scripture, and it is true, that we are by inheritance heirs of damnation; and that ere we be born, we are vessels of the wrath of God, and full of that poison whence naturally all sins spring; and wherewith we cannot but sin, which thing the deeds that follow (when we behold ourselves in the glass of the law of God) do declare and utter, kill our consciences, and show us what we were and wist not of it; and certifieth us that we are heirs of damnation. For if we were of God we should cleave to God, and lust after the will of God. But now our deeds compared to the law declare the contrary, and by our deeds we see ourselves, both what we be and what our end shall be.

"So now thou seest that life eternal and all good things are promised unto faith and belief; so that he that believeth on Christ shall be safe. Christ's blood hath purchased life for us, and hath made us the heirs of God; so that heaven cometh by Christ's blood. If thou wouldst obtain heaven with the merits and deservings of thine own works, so didst thou wrong, yea, and shamedst the blood of Christ, and unto thee were Christ dead in vain. Now is the true believer heir of God by Christ's deservings, yea, and in Christ was predestinate and ordained unto eternal life before the world began. And when the gospel is preached unto us, we believe the mercy of God, and in believing we receive the Spirit of God, which is the earnest of eternal life, and we are in eternal life already, and feel already in our hearts the sweetness thereof, and are overcome with the kindness of God and Christ, and therefore love the will of God, and of love are ready to work freely, and not to obtain that which is given us freely, and whereof we are heirs already.

"Now when Christ saith: "Make you friends of unrighteous mammon," "Gather you treasure together in heaven," and such like: thou seest that the meaning and intent is no other but that thou shouldst do good, and so will it follow of itself naturally, without seeking and taking of thought, that thou shalt find friends and treasure in heaven, and receive a reward. So let thine eye be single, and look unto good living only, and take no thought for the reward, but be content. Forasmuch as thou knowest and art sure that the reward and all things contained in God's promises follow good living naturally: and thy good works do but testify only, and certify thee that the Spirit of God is in thee, whom thou hast received in earnest of God's truth; and that thou art heir of all the goodness of God, and that all good things are thine already, purchased by Christ's blood, and laid up in store against that day, when every man shall receive according to his deeds, that is, according as his deeds declare and testify, what he is or was. For they that look unto the reward are slow, false, subtle, and crafty workers, and love the reward more than the work, yea, hate the labour, yea, hate God which commandeth the labour, and are weary both of the commandment, and also

of the Commander, and work with tediousness. But he that worketh of pure love, without seeking of reward, worketh truly."

In a note attached to the volume, the subscribers are informed that it is arranged for Vol. I. to be published last, and that it will contain the whole of TYNDALE'S invaluable and extremely scarce translation of the new Testament.

Sermons designed for Family Instruction. By the Rev. Robert B. Fisher, B.A. Vicar of Basildon, with the Chapelry of Ashampstead, in the county of Berks. Seeley and Co.

THE plain and concise Sermons comprised in this small volume are composed on subjects of great import, and published by the author that his parishioners and others 'may have an opportunity of meditating in private on the truths which he considered it his duty to deliver from the pulpit.' They bear the following titles. Sermon I. The consequences of the Fall. II. Forgiveness through faith in Christ. III. The Office of the Holy Spirit, &c. IV. The Origin and Importance of Good Works. V. Union of the people of God recommended from the example of Ruth. VI. The means of Christian Steadfastness. VII. The Certainty and Purposes of Affliction, &c. VIII. Destruction the consequence of rejecting Reproof. IX. Death and Judgment.

The best of the series is the *fourth*, on Eph. ii. 10. wherein the origin and the importance of good works are treated of correctly and faithfully, particularly their *origin*.

"There must be a quickening and renewing influence exercised upon the soul. The Holy Spirit communicated by virtue of Christ's merits and intercession, must effect in it a new creation. Its faculties must receive a fresh bent. Its affections and desires must be diverted into a different channel. New principles must be inserted, and its dispositions conformed to the Divine image and will. And when this spiritual change, this new creation, has been effected, good works will be produced. Actions, springing from faith and love towards the Lord Jesus Christ, will adorn the life in rich abundance: and thus excellent in quality, as proceeding from proper motives, though still stained with imperfection, they will be pleasing and acceptable to God, through the prevailing merits of our complete Redeemer."

"You see then, my brethren, the origin of good works. You see that they spring, not from any principles natural to fallen man, but from those principles which in regeneration are planted by the Holy Spirit in the human heart. Before we can live in the practice of them, we must experience the Divine mercy. God, for his great love wherewith he loveth us, even when dead in sins, must quicken us together with Christ, and raise us up in a new and spiritual nature, after his own likeness. Away then, with every idea of merit. For how can actions, however excellent, be meritorious, when the very inclination and power of performing them, is derived from the rich mercy of God towards us? How can they of themselves deserve his favour, or purchase admission into his presence, when they proceed altogether from that free grace, which he has manifested in Christ Jesus for the salvation of sinners."

When we had read this, with part of the Sermon on the office of the Holy Spirit, and other isolated passages, our astonishment was excited at the discovery elsewhere of a great deal of chaff intermingled with good seed. As it has been habitual with us to expect, where the first principles of the gospel are laid down, that the truth

and nothing but the truth will follow, our regret was increased exceedingly. We know full well the effects of the heart's undiscovered deceitfulness, we can make allowance for weakness of judgment in spiritual things; but we must not, we dare not sanction or recommend that which is in direct opposition to the counsel of God for the salvation of sinners.

The Saint awaking with the Divine Likeness. A Sermon delivered at Beresford Chapel, Walworth; and at the Tuesday Evening Lecture, New Broad Street, London. By Edward Andrews, L.L.D. Palmer.

Dr. Andrews is rather quick upon us with his valuable Sermons; this being the third that has come under our notice since the commencement of the year. His admirers, in procuring each as they have appeared, will consider it no tax on them; though a repeated call of this kind from the pen of some authors may well be considered as such.

From Ps. xvii. 15. in his own inviting style, the Doctor notices, 1. THE EXPRESSION, "As for me." As it respects, 1. Contrast. 2. Solitude. 3. Resolution. II. THE EXPERIENCE, "I will behold thy face in righteousness." Here, are considered, 1. The Vision. 2. The manner of it. III. THE COMPLACENCY, "I shall be satisfied." As it may regard, 1. Doubts. 2. Knowledge. 3. Enjoyment. IV. THE RESEMBLANCE, "When I awake with thy likeness." As it regards, 1. Brilliancy. 2. Purity. 3. Immortality.

On the subject of the believer's doubts, and his want of evidence of interest in Christ, we subjoin a paragraph.

"There are some who speak of the saints as if privileged from doubts and fears; but this spiritual gasconading is utterly unscriptural. The very first lesson of the Holy Spirit in our conversion supposes a deep view of sin and its consequences. Now the fact is, that as the man of God advances in the divine life, he will see more and more of the exceeding sinfulness of sin, and sometimes be filled with horror on account of it; such horror as will amount to "the fear of hell;" as when this sentiment "gat hold" on the Psalmist. If the child of God be not often the subject of doubtings and spiritual distress, why did the Divine Spirit assume the office of the Comforter; and why are there given us in Christ, and sweetly applied by that sacred Consoler, many great and exceeding precious promises? These doubts ought not to be encouraged where the soul is humbled, and made willing to forsake sin, and live by faith on the Son of God; and we cannot deny, that sometimes they grow into gross unbelief, and thus grieve the Holy Spirit; and that they are sometimes excited, always encouraged, by Satan, the Spirit of bondage; yet they are over-ruled by Divine grace to humble the soul, and to make Christ's salvation more precious to us. He who knows nothing of the plague of his own heart, knows nothing of these holy doubtings; nor will he, continuing in his present state, know any thing of the preciousness of Christ. The full soul loatheth an honeycomb; but, to the hungry soul, every bitter thing is sweet."

"Sometimes the believer's evidences of interest in Christ are brought so low, that he has then only one left; viz. the wish to be holy: a hatred of sin. And often a renewed sense of his infirmities, his guilt before God, sorely weighs him down; he remembers, with unspeakable bitterness, his offences,—not only before he knew the Lord, but since. This remembrance sometimes drives him almost to distraction. It may well be said, "If the foundations be destroyed, what can the righteous do?" For when a sense of guilt be-

comes predominant, he seems unable to lay hold on Jesus. Oh, how wretched is the child of God when almost wholly left to a sense of his own vileness! Yet such humbling lessons render Christ more precious: they throw a glory over ordinances; they bedim the world, and render nothing delightful but sweet covenant promises; they produce great solemnity, and seriousness of soul, and a holy awe and reverence for the Divine Being; they endear the conversation of the saints, and make every glimpse of heaven more lovely than before, unless, indeed, when the terrors of bondage affright the mind from that vision for a time; but the sweet Spirit of God does not entirely withdraw; he enables the poor mourning soul to look across wishfully into final bliss. And, Oh! how charming to him is the thought of an eternal Sabbath! It can scarcely be possible for any one to love the thought of an everlasting Sabbath, who has not been savingly taught of God. If we can dwell on such an idea with delight, it augurs well for our spiritual state. Let the believer remember, that there is no sin in being tempted: it is a sin only when we yield to the tempter. Thou feelest that thou art in a body of sin and death: let this urge thee to the fulness of Jesus. It was, among other things, to save thee from the power of sin that the Holy Ghost undertook to be thy teacher and leader. If thou have fallen, look to the Lamb of God; and let thy fall humble thee; but thou mayest not continue in the dust. Thou must not grovel in despair. Christ is able to raise thee up again. Yet, if thou be a child of God, thou wilt not need my telling thee, that *sin is a horrible thing!* How dearly hast thou paid for toying with it! But if thou have for some considerable time of late walked as a christian ought to walk, and yet art miserable, heart-broken, wretched, inconsolable, because of thy unworthiness; remember thou canst gain no conceivable good by looking away from Jesus: but thou mayest receive all covenant blessings by coming to him again."

This extract we give, in preference to any other, for its applicability to most of the believing family; it is only exceeded in excellence by the opening of the discourse, in which the words of the text are justly pronounced to be the language of Christ, 'whose soul was not left in hell, and who, as God's Holy One, was not suffered to see corruption.'

Dying Sayings of Eminent Christians, especially Ministers of various Denominations, Periods, and Countries: selected and arranged in the alphabetical order of the names of the deceased.
By Ingram Cobbin, M. A. Westley and Davis.

'THESE be the last words' of many who, with the son of Jesse, were 'anointed of the God of Jacob,' and by whom 'the Spirit of the Lord spake, and his word was in their tongue.' The design of the selector is worthy of praise, and his desire we cannot doubt will be abundantly accomplished.

"If but one doubting soul is comforted, or but one believer established in his most holy faith by means of this collection, the compiler will think his labour well repaid.

Though most of the distinguished names on record, in the annals of the Church of Christ, are to be found in the following pages, there yet remain the testimonies of many others, which it was not possible to introduce without swelling the work to an unsuitable size; yet these are too valuable to be omitted; if, therefore, circumstances should justify the preparation for a second volume, it will in due time make its appearance, and will include all the Dying Sayings which remain, of a similar character with those which are here presented to the christian public."

We shall have great pleasure in learning that 'circumstances will justify the preparation for a second volume' of equal interest and usefulness.

POETRY.

THE RESURRECTION, ASCENSION, AND EXALTATION OF CHRIST.

OH ! glorious dawn, oh ! soul reviving day,
 When the great Conqueror burst the icy bands
 Of cruel death, and tore away his sting ;
 While the infernal hosts of hell, who stood
 In firm phalanx around his sepulchre,
 Affrighted flee, and bound in iron chains
 Are banish'd down to everlasting fire.

As when some mighty king, renown'd of old,
 Leads forth his conqu'ring armies to the fight,
 Victorious triumphs o'er his vanquish'd foes,
 And leads his rival captive ; so the Prince of life,
 Uprising from the tomb to die no more,
 Captive captivity led. He trampled down
 The boasted vict'ry of the King of Terrors,
 For those for whom he died : in Him they died,
 And rose in Him who triumph'd o'er their foes.

Lo ! the bright Conqu'ror JESUS, mount on high ;
 With royal honours crown'd, and shouts of praise
 Proclaim him Lord of All. The glorious hosts,
 Seraphic choirs, and flaming cherubim,
 (The shining throng of heaven) around Him fall,
 And lost in wonder, rapturous sing his praise.

Now the bright chariot of the Prince of Light
 Reaches the pearly gates of Paradise :
 He with authority demands ingress.
 Ten thousand thousand shining hosts ascend
 The brilliant portals of the heaven of heavens :
 Wide ope they fly, and bright seraphic choirs
 Welcome the King of Glory to the skies.

Lo ! with unclouded splendour through th' expanse,
 In majesty the glorious Victor rides ;
 The countless millions of the sons of light
 Divide before him ; while he marches through,
 Up to the radiant throne of Deity.
 Sparkling with honours there he takes his seat,
 On the right hand of Majesty supreme.
 Throned in insufferable light he sits,
 The universal Lord. The saints in light
 Fall prostrate at his feet, and hail their King,
 (The Lord of hosts) their Husband, and their God :
 Nor he ashamed the union disavows,
 But owns them as his bride—his love divine,
 Circles her round to all eternity.
 High o'er the pow'rs of hell sublime she sits,
 At his right hand exalted ; endless bliss
 Crowns her majestic head ; the choirs above
 Borne with extatic love, and shout her Lord,
 The King of heaven, the Sov'reign of the skies,
 For ever blest !

ESTHER.

LINES

*Written after meeting with a few Christian Friends at Kersey, Suffolk,
May, 1824.*

How sweet to meet where Jesus
shines,
Or write, when he inspires the lines;
To talk with hearts made warm by
grace,
Or pray, when Jesus shews his face.
My heart well knows his quickening
power,
When christian friends have spent an
hour
In tracing o'er his acts of grace,—
And joy sat smiling on each face.
How sweet that unction from above
Which opens up the Saviour's love;
This knits our hearts in union sweet,
And lays us low at Jesu's feet.
Then each one's faults are all forgot,
Cover'd as though we saw them not;
To nature's failings deaf and blind,
And each for Jesu's sake is kind.

All worldly talk and compliments
(Such little things) we banish hence;
While Jesu's love fills every heart
We find it painful to depart.

But when we all arrive at home,
No parting time will ever come;
For there we go with Christ to dwell,
And never, never say, 'farewell.'

Till then, I must be free to say,
Such pleasant meetings by the way
Tend to promote our christian love,
And lead our minds to things above.

A savour oft is left behind,
Sweetly perfuming all the mind;
Where Jesus in the midst is found,
We don't forget that spot of ground.

The very handle of the door,
Yields a perfume unknown before;
The lock, if Christ but touch, we find,
Sweet smelling myrrh is left behind.*

SUSANNA.

* Sol. Song v, 4, 5.

LINES WRITTEN ON THE DEATH OF A TRULY VALUED FRIEND.

* Surely the bitterness of death is past."

HERE ends, O death, thy vaunted
power,
Life's battle can be fought no more;
Though pierc'd to death by grief and
pain,
That heart shall never bleed again.

It is not death, to those who rest,
And sleep the slumber of the blest;
To those who freed from earth's dull
ties,
Bathe in the splendour of the skies.

It is not death, to meet the view
Of HIM, and prove his promise true,
Within the sacred seals to trace
The lofty lineage of thy race.

It is not death, among the throng
Of myriad millions wrapt in song,
To feel the ocean tide of praise
Roll on through never-ending days.

It is not death eterne to scan
The unfathomed wonders of that plan,

By which the almighty heir was born
Ere the sun lightened up the morn.

O could I tell the wordless thought,
That deems the realms of matter
nought,

All shadowy, failing, false to view,
The immaterial only true!

Then could I tell their boundless bliss,
Who leave this dark, impure abyss;
The awful majesty of soul,
Possessed of vast creation's whole.

O 'tis a sunlit thought! that dies
When the frail tongue to tell it tries;
Like glorious birds of Eden-birth,
That falling soil their plumes with
earth.

Give us such death, then life is ours,
Heaven's birth, and death *that* life
secures;

'A brother born' un sinning stood,
And purchas'd priceless rights with
blood.

A WAYFARER.

THE
Spiritual Magazine :
OR,
SAINTS' TREASURY.

"There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST : and these Three are One." 1 John v. 7.
"Earnestly contend for the faith which was once delivered unto the saints." Jude 3.

JULY, 1828.

(For the Spiritual Magazine.)

A SERMON,

PREACHED AT CHARLES' CHURCH, PLYMOUTH, BY THE REV. R.
R. HAWKER, D. D. VICAR, JUNE 18, 1826.

(NEVER BEFORE PUBLISHED.)

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith : Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not to me only, but unto all them also that love his appearing."—2 Tim. iv. 6, 7, 8.

HAVING called on the spiritual church of Christ, this morning, in our observations on 2 Cor. ii. 14. to notice the triumphs of the great apostle, I thought it might be proper to follow up the subject by speaking of the triumphant manner in which he closed his ministry.

This second epistle to Timothy was the last he ever wrote, being written about the year 64, when he was in the full prospect of martyrdom, in the reign of the tyrant monster, Nero, under whom both Peter and Paul suffered in the same year.

Now, it will not be uninteresting to read, and consider a little, the former part of this chapter, although it is my intention to confine my observations chiefly to an explanation of my text. "I charge thee," says the apostle, "before God, and the Lord Jesus Christ, who shall judge the quick and the dead, in the day of his appearing and his kingdom ; preach the word ; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having

VOL. V.—No. 51.

E

itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Verse 1 to 5.

I cannot imagine any thing more awful in the contemplation of Paul when writing to Timothy than this solemn charge. The latter was very dear to him, not only on account of his youth, but because he had been awakened and brought to the knowledge of the truth by the instrumentality of the apostle, so that he was as a spiritual father to him. And further, Paul had taken him as a spiritual help to him in the ministry. He had employed him in the service of his Master; and therefore with his head ready, as it were, to be put on the block, he writes his last charge, in which we perceive that the Lord Jesus Christ was infinitely more dear to him than any of his temporal affairs and connections. "I charge thee, therefore," says he, "before God and the Lord Jesus Christ," &c. And then he gives a reason for the particular injunction "to preach the word," &c. &c. "The time will come when they will not endure sound doctrine." Paul had the spirit of prophecy given him for the benefit of the church, and he predicted that the time would come when people would not endure the sound doctrines of the everlasting gospel. And what time is this but in these latter days? And what are these doctrines that cannot be endured, but the everlasting love of God the Father to his elect, or to his church in Christ; the everlasting grace of the Son in redeeming them from the curse, marrying and taking them into union with himself, and so rescuing them from the Adam-fall transgression; and the fellowship and communion of the Spirit in teaching them and instructing them in all things necessary to their salvation? Had Paul lived to this hour he would have seen the fulfilment of his predictions, for these doctrines cannot now be endured. And would he, think you (supposing he had to ordain ministers for the preaching of the gospel), would he send forth such as we see in our days, many of whom denying the truth as it is in Jesus? Sirs, would to God that none of us ever lost sight of my morning text. "Now, thanks be unto God, who always causeth us to triumph in Christ:" and what follows? "and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death, and to the other the savour of life unto life." And I would also that we were all led to the most serious contemplation of the subject of my sermon. I feel that I am fast approaching my departure, but some of you may be nearer. There are two features of it that I beg of you to remark before we go on. One is, that without the knowledge of the Lord Jesus, there can be no true knowledge of the Father; and to know the Lord Jesus Christ in his eternal power and Godhead, is to know Father, Son, and Holy Spirit, according to John xiv. 7. "If ye had known me, ye would have known my Father also, and henceforth ye know him, and have

seen him." And again, 16th verse, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth," &c. In the knowledge of Christ, therefore, we have the true knowledge of Father, Son, and Holy Ghost; and every child of God ought day by day, and hour by hour, to say with the same firmness of mind as the apostle, "Now, thanks be to God who always causeth us to triumph in Christ." The other feature is, that there is nothing more to be desired than the particular enjoyment of this, morning, noon, and night; for it is very blessed to live above the afflicting circumstances of time and sense, and in the darkest night as well as in the brightest day, to sing perpetually the triumph of the apostle, "Now, thanks be to God who always causeth us to triumph in Christ!"

The infidelity of which all of us have had ocular demonstration that it abounds in the present day, the Holy Ghost also points out in the preceding chapter. "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," &c. &c. See 1st to 9th verse. These then are the very times when the Lord's faithful ones should contend earnestly for the faith. For my part, I trust I shall never in this sense hang my harp upon the willow, but shall sound forth the glories of Christ as long as I live; and when I sleep in Him I shall continue the same for evermore.

Well then, says Paul, contemplating perhaps the rage of the emperor Nero, and in the full prospect of his approaching execution, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." He was now about to consummate the life of triumphing in Christ. The good fight which he had fought was not his own, nor was the crown of righteousness awarded to him for any of his services. The former was, God fighting in him and by him, making the word instrumental to the converting, building up, and establishing in the faith many of the Lord's chosen, and to the prosperity and increase of the whole church; and the latter was, the sovereign gift of the great Head of the church.

I was this morning contemplating some of the circumstances relating to the life of this great apostle. What an instrument in the hands of God was he to the pulling down the strong holds of sin and satan. Fourteen epistles, making about two-thirds of the New Testament, were written by him. How often have these been blessed: and when the mouth of him that now speaks, and when you that hear, shall have ceased for ever, how greatly will they continue to be blessed to the church of the living God! His conversion, if you recollect, as recorded in the ninth chapter of Acts, was by a special call of the Lord Jesus Christ from heaven. The particulars of this are repeated in the twenty-second chapter, and again in the twenty-

sixth chapter. Paul also alludes to it, Gal. i. 16. and 1 Tim. i. 12, 16. Now what was the design of the Holy Ghost in thus thrice repeating it in the Acts? There was no human probability, indeed it was a physical impossibility that the Jews should willingly have allowed him at this time to preach to them, for he had been downrightly hated by them ever since his conversion, ever since the time he had completely apostatized from their religion. Nothing was, therefore, more unlikely than that he should be permitted in a public audience to make such sermons on his own conversion as we find recorded; and yet God was pleased that by very extraordinary means these things should be made known to them by his own mouth. In the twenty-first chapter it appears that this faithful servant of God fell into the hands of certain base and abandoned men who made an attempt to take away his life, verse 21. This created an uproar in the city, and it happened that a message was dispatched to the Roman officer of the citadel, and down came a body of soldiers, when the captain ordered Paul to be put in chains, rescued him from the hands of the Jews, and then conducted him to the castle in order to scourge him. On his arriving at the outskirts, or the stairs, Paul requested leave to be permitted to speak to the people, and permission being granted, and silence obtained, he was allowed to relate at large the account of his wonderful conversion, &c. as recorded in the twenty-second chapter.

Now figure to yourselves what followed upon this relation. The people no doubt, after they had heard the whole of what he had to say, carried the story to their respective homes, where it was related again, and again, and again; so that this man's conversion, in all probability was as much spoken of as any event that had ever taken place in the country. But it did not end here. The Holy Ghost was pleased that the Gentiles should hear of it also; and this too was brought about under very peculiar and extraordinary circumstances.

After Paul had been taken into the garrison, the Jews endeavoured to murder him, and it was agreed that forty of them should conspire together, or as it is said, they bound themselves under a great curse that they would neither eat nor drink until they had killed him. Their stratagem however failed, for the captain sent him away to Cesarea by night, under a safe escort. See chap. 23. At Cesarea, however, he was cruelly treated by Felix, the Roman governor, he having left him bound with chains for two whole years. When Festus, who succeeded Felix, entered upon his office, he obliged Paul's accusers to come down and confront him; but nothing came of the proceedings except Paul's appeal unto Cesar. See chap. 25. After a short time, however, down came king Agrippa and his wife upon a visit, in order to salute Festus; and then, as a matter of curiosity, Festus communicated to him the case of this poor imprisoned man. 'Why,' said Agrippa, 'I should like to hear him;' and the next day, he went with great pomp, accompanied by his lords, chief captains, &c. into the court, and commanded Paul to be brought before him; and the

business being opened, Agrippa said, "Paul, thou art permitted to speak for thyself." Upon which Paul stretched forth his hand, and related the manner of his miraculous conversion. See chap. 26. It does not appear that he had done speaking when Festus cried out, "Thou art beside thyself; much learning doth make thee mad." Upon which Paul appealed to Agrippa that the things of which he had spoken had not been done in a corner. The resurrection of the Lord Jesus, and the coming down of the Holy Ghost were not done in a corner. "For the king," says he, "knoweth these things, and I am persuaded that none of these things are hidden from him." And upon a further appeal to his conscience respecting his belief in the prophets, Agrippa exclaimed, "almost thou persuadest me to be a christian!" *Almost!* says Paul, "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." Upon this, the king, the governor, &c. &c. withdrew to consider the matter, and it was resolved that the apostle should be sent to Rome, in consequence of his appeal to Cesar.*

Now there is a vast deal in all this. God the Spirit was pleased to over-rule the minds of all these men, so as to cause them to come and hear the wonderful relation of the apostle's miraculous conversion; and after that, each of them in returning to their respective homes and avocations, the Jews, the King, Bernice, Festus, &c. should speak of it again in all their various communities and societies.

Now pause over the subject, and attend to two or three leading features which concern ourselves. Figure to your imagination that you had been present at one of these public assemblies. Behold, for instance, King Agrippa and his princes in their robes, and the prisoner in his chains, and look at them in a spiritual point of view: Paul was in robes, even the royal robes of Christ's righteousness; King Agrippa was in chains, even the chains of death and hell! The spiritual apprehension of things is totally different from all carnal views. The almost christian if not persuaded by the teaching of God the Spirit, it matters not; for though he may yield an historical assent to the truth of the gospel, yet in fact he is really indifferent about it.

Here is an instance of a man that was breathing out threatening and slaughter against the disciples of Christ, suddenly called to the knowledge of the Lord. Such things transpire continually in all the assemblies of the Lord's people, and in this marvellous way the Lord is perpetually calling his people home from the four corners of the

* Herein we see the leadings of God's providence in order that his servant might publish his Name more extensively among the Gentiles. The account of his journey to this great city may be seen in the two last chapters of the Acts. Subsequently, he was liberated, but after some little time again arrested, and put to death under Nero. Immediately before suffering he wrote the Epistle from whence the text is taken.

globe. "They shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven." And again, "I will take you one of a city, and two of a family, and I will bring you to Zion." Jer. iii. 14.

Every part of the scripture is full of the Lord's manifestations of distinguishing, sovereign grace; see a sweet portion, Jer. iii. 1. "Thou hast played the harlot with many lovers, yet return unto me; saith the Lord." How infinitely greater is the abounding grace of God, than all the countenance and favour of man! The Holy Ghost seems to have ransacked the whole kingdom of nature in order to shew the super-aboundings of it. "Who is a God like unto thee, who pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Micah vii. 18, 19. If the highest mountains in the world, the Pyrenean, for instance, or the Alps, were cast into the Atlantic ocean, they would be entirely covered over; just so it is with the mighty mass of our sins.

Sometimes the gracious mercy of God is compared to the heavens, Psalm ciii. 11. "For as the heaven is high above the earth, so great is his mercy." And again, Isaiah lv. 9. "For as the heavens are higher than the earth, so are my ways higher than your ways." There is, therefore, abounding pardon for abounding sin, "that where sin abounded, grace might much more abound, through Jesus Christ our Lord." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Sometimes the Lord takes upon himself to explain the subject in the most emphatic language. Isa. xlv. 22. "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." And then, Isaiah lvii. 18, 19, "I have seen his ways and will heal him; I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips, Peace, peace to him that is far off, and to him that is near, saith the Lord." And thus the Lord calls his people that are far off, and brings them nigh by the blood of Christ. Of all subjects that we can possibly be engaged in, this is the most interesting; and while infidels swarm in every direction, and exclaim against the doctrines of our most holy faith; God has the means for the preservation of his own truth, and by his Spirit is continually instructing his people into the mysteries of the gospel. As it is written, "they shall all be taught of the Lord." And again, Jer. xxxi. 31 to 34. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband

to them saith the Lord : but this shall be the covenant that I will make with the house of Israel ; after those days saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord ; for they shall all know me from the least of them, unto the greatest of them, saith the Lord : for I will forgive their iniquity, and I will remember their sin no more." If there be a promise in the bible sweeter than another, here it is. God is actually engaged to teach his people, and therefore we have a right to make use of this teaching as the criterion and standard by which we are to know the truth as it is in Jesus. I need not repeat how the poison of infidelity is running through this land, but blessed be God, we hear him saying to us again, " therefore my people *shall* know my name ; therefore they *shall* know in that day that I am he that doth speak ; behold, it is I." Isa lii. 6. And then follow the expressions of joy and delight at the reception of this teaching by means of his ministers : " How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, thy God reigneth." 7th verse. Then follows what is expressive of the mutual lifting up of the watchmen's voices for the comforting the people of God. " Thy watchmen shall lift up the voice ; with the voice together shall they sing ; for they shall see eye to eye when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people."

But to return to my subject. " I have fought a good fight," says the apostle, " I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day ; and not to me only, but unto all them also that love his appearing." He does not say, a golden crown of gems and precious stones, but a crown of righteousness, or, a crown of justice. This was purchased for him, and therefore by every rule of justice, equity, and truth, it belonged to him. It was his by right and title. The word seems to be so used when speaking of God in all his righteous attributes, John xvii. 25. " O *righteous* Father," &c. The attributes of Jehovah are founded upon every principle of strict justice. See again the word when applied to the Son : " If any man sin, we have an advocate with the Father, Jesus Christ, the *righteous*." 1 John ii. 1. that is, he is the *righteous person* in all his acts. The crown of righteousness therefore, Paul looked at as a just reward. He had a right and title to it. Not in his own attainments, or any thing he could do, but that which his glorious head and husband purchased for him ; and which to withhold from him would have been an act of injustice, for as Christ by his own righteousness had won it for him, it was but right that it should be bestowed. He then that is lowest in the dust in consequence of his own nothingness, and lives upon the per-

son, work, and righteousness of Jesus Christ, is the richest believer. He is well known and much to be seen at the heavenly court. He has daily, hourly communion with Father, Son, and Spirit, and can live in such holy familiarity with the Lord, as to regard him as the sum and substance of all good.

Paul looked on this crown of righteousness with earnest and certain expectation of receiving it: "henceforth," said he, "*there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.*" He was expecting quickly to enter upon it, being momentarily waiting for his martyrdom, which soon after took place under the persecution of Nero, and which he bore with that holy confidence which belongs to every child of God. But observe what follows, "and not to me only, but unto all them that love his appearing." Pause over this, my brother, for it is the most interesting scripture that you can treasure up in your bosom. Now if you are made acquainted with the plague of your own heart, brought unto a true knowledge of the Lord Jesus Christ, and have had soul-refreshing views of your oneness with, and interest in him, you will love his appearing as well as Paul did. Though we may not have to go through a red sea of blood to obtain it, yet we have the same crown of righteousness in view that he had, and we may view it as our right, because it is the purchase of the righteousness of God our Saviour: and in him we are all alike made partakers of it, and we shall mutually value the blessing of it hereafter. No sooner will our souls be free from the body of sin and death, but they will be crowned immediately with this crown of righteousness; no sooner will they escape from their prisons, but they will directly join the spirits of just men made perfect in heaven. But the body (which is as much redeemed by the blood of Christ, and as safe as the soul) will sleep in the dust of the grave until the resurrection morning, when body and soul will be re-united, and go away for ever into the joy of the Lord.

The spirit, I say, shall be taken away by the Lord Jesus Christ to be where he is, immediately after it has left the dead carcase. This will he do for all of his in his proper time, and it is his own peculiar work to bring this about. For my part, I am not looking to angels to escort me to heaven—no, no, no! They can do nothing but fulfil his commands; they are only his ministering spirits, sent forth to minister to them who are heirs of salvation, and therefore I am looking above them to the Lord Jesus Christ himself, according to his promise—"If I go and prepare a place for you, *I will* come again and receive you unto myself, that where I am there ye may be also." John xiv. 3. This crown of righteousness then shall be given to all those that love his appearing. Now put the case to your own heart: put yourself to the test, my brother, that you may know how it is with you, and whether you love his appearing or not. Do you love to meet him in the assemblies of his saints? Do you love to attend the courts where he dwells, and where he is always to be found?

Yes, I am bold enough to say, that many of you are ready to reply. —“How amiable are thy tabernacles, O Lord of Hosts! One day in thy courts is better than a thousand; I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness.” Then, you are of that number that love his appearing, and for you is laid up a crown of righteousness, which the Lord, the righteous Judge, shall give you.

Again, do you not love the appearing of the Lord Jesus Christ in the conversion of a sinner? Now in the case of Paul; is it not a matter of great joy to you, that he was first called by sovereign grace, and then to bear witness to your glorious Christ? And is it not a matter of joy, that in consequence of this, the writings, or, the Epistles of this apostle have been so sweetly blessed to the church of God ever since? ‘Yes,’ say you; well then, this is loving his appearing. It is loving the place where he dwells, and loving his holy word; and when you see the divine sovereignty that accompanies the word to the minds, hearts, and consciences of the people of God, your heart is filled with holy joy. It is said that there is joy with the angels of God over one sinner that repenteth; and if this is the case with the angels, who are of a different nature to ourselves, and not contaminated by sin, how much more should you rejoice, who are hewn out of the same rock, and belong to the same church of the Lord’s redeemed ones!

When John saw Christ upon his white horse, we are told, that “on his head were many crowns,” Rev. xix. 11, 12. Our blessed Lord was crowned upon his resurrection and ascension into heaven. Having conquered all his own and our enemies,—sin, satan, death, hell, and the grave, he entered into heaven, where he was personally crowned King of Zion, according to Psalm xxiv. 7—10. “Lift up your heads, O ye gates! and be ye lift up ye everlasting doors, and the King of glory shall come in. Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in! Who is the King of glory? The Lord of Hosts, he is the King of glory.”

But there is another coronation-day spoken of, when every member of his mystical body puts the crown of his personal salvation upon the head of his most glorious Lord Jesus Christ. And this will be realized in the fullest sense, when the aggregate number of all the election of grace shall awake from the sleep of death, at the sound of the archangel’s trumpet, which will be blown in that day to which the apostle alludes, when our most glorious Christ will appear a second time on the earth, and each and every one of his redeemed will receive a crown of glory that fadeth not away. As Peter said, “there is none other name under heaven, given amongst men, whereby we must be saved:” wherefore the salvation of Paul is the same as our’s, and there is nothing in the whole dispensation of the gospel, but what is common to all the saints. As in nature we are all of us of different

features, constitutions, habits, and pursuits, so we are in respect to our spiritual state. Whether we stand or sit, whether we turn round to the communion table or not; whether we go to this, or that, or the other place of worship, are trifling circumstances; the great consideration is, whether I am, or am not saved by sovereign grace; whether I look to my own merits as the means of my salvation, or whether this is obtained by the blood of Christ.

I think I have now said enough for your evening's meditation, and therefore, most earnestly beseech you, after nearly fifty years going in and out among you, ever to bear in mind, that you have been receiving sound doctrine from me;—the doctrines of the everlasting gospel of Jesus Christ. And I pray that you may ever keep in view, the everlasting love of the holy Three in One that bear record in heaven to your salvation; and that bear record in each of your consciences that your names are recorded in the book of life, marked down by the Father from all eternity; given to the Son, and by him redeemed from the Adam-state of nature; and sealed in time by the Holy Spirit of promise.

The Lord grant that we may be of that happy number! that whether the time of our departure is near or remote, we may at last receive the crown of righteousness which is laid up for all them that love the Lord's appearing. The youngest, as well as the oldest, can have comparatively but little time to spend here; may God therefore give each of us grace to fight the good fight of faith. May we be favoured with the personal knowledge of and communion with Father, Son, and Holy Ghost, day by day, and hour by hour; and then shall we realize the truth of that sweet portion of scripture—"Whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."—Rom. xiv. 8, 9.

I now commit you to him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy: to whom be glory and majesty, dominion and power, both now and for ever! Amen.

(*For the Spiritual Magazine.*)

SATISFACTION ANTICIPATED.

To the pilgrim travelling through this waste howling wilderness, whom the Lord has made dissatisfied with himself; and whom surrounding circumstances and things, from their very nature, as being uncongenial with his spirit and inadequate to his desires, have made dissatisfied with them; it must be truly delightful to anticipate a period when he *shall be* satisfied. But "why should a living man complain? a man for the punishment of his sin?" Certainly he should not complain, but he may nevertheless *groan* being burdened; and, in perfect

consistency with the law of God, as written in his heart by the Spirit of truth, he may refuse to be satisfied with that which God never designed should satisfy him.

Can the believing soul be satisfied with his own carnal, depraved nature, which he finds lusting against the spirit, and bringing him into captivity to sin? Blessed be the author and finisher of his faith, while any of the leprosy that infects him remains, he will long to be delivered from it, and never be satisfied till the whole tenement be taken down, and sown to be raised in incorruption. "I shall be satisfied when I awake with thy likeness." Shall he be satisfied with gold or silver? If "he that loveth silver shall not be satisfied with silver, nor he that loveth riches with increase;" surely the man whose mind is raised, by the act of the regenerating Spirit passing upon it, to view Jesus as more precious than much fine gold, must be foolish indeed to have such a thought; though, lamentable as is the fact, it would be a species of folly which very extensively prevails, and for which many a chastising stroke is sent to the family of God; and to expose which many a right eye and many a right hand are forcibly wrested, by Him who well knows where to probe the tenderest part, that they may know that he is the Lord. With these then, and every thing else short of Christ and heaven, (and

"Wisdom, and Christ, and heaven, are one,")

it is quite lawful to feel dissatisfied. It is your happiness, ye strangers and sojourners, so to feel earth is not your rest. God never designed that after Adam fell it should be so to you. "Christ in you the hope of glory:" here is your satisfaction;—all short thereof is delusion.

Is it then your exalted privilege to walk upon your high places,—

"To tread the world beneath your feet,
And all that earth calls good or great"—

To reject every attraction which the kingdoms of this world, and the glory of them can offer? It is because Jesus loved you, and you have been with him. You have an illustrious example in Moses; he "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Our Lord himself had them presented to his view, by the prince of this world; but he endured temptation, and foiled the tempter. If you can thus triumph in the strength of faith, you are highly favoured, the lines are fallen to you in pleasant places: and with all the devotion which an attempt to calculate the height, and depth, and length, and breadth of that love of Christ which passeth knowledge;—with all the solemnity and affection which a contemplation of that sweat which was like great drops of blood,—that visage that was more marred than any man's,—that groan, at which (if sorrow could have entered the abodes of bliss) angels would have wept;—with all the humility which a remembrance of the rock from whence you are hewn, and the hole of the pit from

whence you were digged, the wormwood and the gall;—with every sacred feeling which these can inspire, you may sing,—

“Pause, my soul, adore and wonder!
Ask, Oh! why such love to me?
Grace hath put thee in the number
Of the Saviour’s family.
Hallelujah! Hallelujah!
Thanks, eternal thanks to thee!”

And is not this the privilege of every adopted child? Alas! though the title thereto belongs alike to all, the enjoyment is realized but by few. That ease which is connected with forgetfulness of God, barrenness of soul, coldness in the ways of Zion, indifference to the ordinances of God, silence for his cause, neglect of his word, and, consequently, ignorance of his truth, stalks abroad at noon-day, alluring the simple, and by its ascendancy obtained over us, makes ample work for repentance, whenever the Holy Spirit melts the heart to sensibility. “Oh! that thou hadst hearkened unto me, then had thy peace been as a river.” But “Israel is an empty vine; he bringeth forth fruit unto himself.” “Woe to them that are at ease in Zion.” How little do we then enjoy of the privileges of our Father’s house, where there is bread enough and to spare. A volume might be written full of lamentation, and mourning, and woe. But Oh! my fellow-wanderers from the fold, examine yourselves; and if peradventure this should reach your eye at a moment when the Holy Spirit may have rendered your hearts dissatisfied with yourselves, and susceptible of sacred grief, suffer the word of exhortation—“Walk as children of the light.”—“If ye be risen with Christ, seek those things that are above.”—“As ye have received Christ Jesus the Lord, so walk ye in him.”

And you, my companions in tribulation and patient waiting for the kingdom of Christ,—the end of all things is at hand; when afflictions, and crosses, and sins, and all the host of the opponents of your peace, shall be completely destroyed, and buried, like the Egyptian host, to be seen no more for ever. *Seen*, did I say? they shall not even be *thought of*, unless the recollection of them contrasted with your bliss, add transport to your joys and rapture to your songs; while heaven resounds with “blessing, and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

I lately heard a minister say, in reference to the concerns of the church which he fed as an under-shepherd, that, believing all things to be in the hands and under the controul of the great Head over all, he sometimes thought he would leave all matters there, and not be greatly moved at painful and afflictive occurrences; but he could not long maintain such a frame. The same sentiment has often refreshed my heart since; and when I think that my life is hid with Christ in God, the life of my comforts as well as the life of my soul, and that I am dead to the world, and by my Lord himself encouraged to

forsake all and follow him; let me take up the cross and bear it. But why should I burden myself with the care of those things which the Lord himself sustains, and which he desires to be cast on himself? Every attention to my secular business which industry and diligence can manifest, be it mine for the honour of my Lord to shew; but the blessing of the Lord maketh rich, and his promise "thy bread shall be given thee, and thy water shall be sure," engage for me as much of earth as is good for me. Every regard for my reputation be it mine to shew, that the ways of God be not blasphemed; but he alone can defend from the strife of tongues, who has said, "he that toucheth you, toucheth the apple of mine eye." Every sentiment of affection, and every act of kindness mingled with the tear of sympathy, be it mine to feel and practise for you, my dear, my beloved relatives and kindred according to the flesh; but it is not mine to preside over your eternal destinies, or your present pursuits, for no man can redeem his brother, or give to God a ransom for him; yet my soul weeps in secret, and I must bow while the Judge of all the earth shall do right. Every effort in the strength of my God working in me both to will and to do, be it mine to exercise, that I may adorn the doctrine of God my Saviour in all things; but thou knowest, O my soul, that these efforts will not satisfy, and when weighed in the balance, they are found wanting. And when trials come on, no peace is found but by applying to that fountain set open for sin and for uncleanness, for the house of David and for the inhabitants of Jerusalem; for Manasseh and the thief; for Saul of Tarsus and for me. Here is the source of satisfaction.

God forbid, O ye followers of the Lamb, that ye should shrink from the part ye have to sustain, the duties you have to discharge while in this world; but remember you are not *of* it, and you will not long be *in* it; do not expect then satisfaction *from* it; still beware lest ye forget the Lord and murmur at the provision he makes for you while passing *through* it. Every day brings you nearer home. Every trouble leaves the number remaining one less. Then

"Cease, ye pilgrims, cease to mourn,
Press onward to the skies."

And as ye are journeying thither, why not enjoy the pleasures of anticipation? You are not satisfied here, but in the land that is afar off you *shall* be. Every view you are enabled to take of it from 'the delectable mountains,' is an earnest of your safe arrival. Every foe you overcome, is a pledge of final triumph, and that you shall come off more than conquerors through the blood of the Lamb.

"O glorious hour! O blest abode!
I shall be near and like my God;
And flesh and sin no more controul
The sacred pleasures of my soul."

Halstead.

S. F. B.

(For the Spiritual Magazine.)

ON SEPARATION FROM A VALUED FRIEND.

My Dear Brother,

THROUGH the kindness of our heavenly Father I have reached my habitation in safety, and am again permitted to engage in those pursuits which I trust will be for the glory of God, and the best interests of his church. Sitting in my study, I see the fields clothed with 'living green,' and the little hills rejoicing on every side; the same purling stream, the same animating prospects meet my eye, as when last here; and yet there is some degree of sameness attaches to them all. This I suppose is because 'I am alone,' without my friend to enjoy them with me. Oh! how sweet is friendship! how it enlivens the mind, and helps us to bear up under the tribulations and disappointments of life. Yes, friendship strengthened by a similarity of feeling, and sanctified by the love of Jesus, that "friend who loveth at all times," is one of the greatest blessings man can enjoy:—such I believe is our's.

We, my brother, have often met in this vale of tears, often walked to the house of God in company, and often felt our hearts burn within us, whilst 'redeeming grace and dying love' have been our theme. And because we are united by this indissoluble bond, our parting farewell was like a barbed arrow to our hearts. Oh! what an impressive sermon do these events preach on the uncertainty of human things. To-day we enjoy our friends, we are smiling in health, we are gently gliding down the stream of life, and so animating are our prospects we are ready to say, "we shall never be moved." But, to-morrow, our joys take to themselves wings and fly away; and whilst we stand wondering at the change, the admonition of the prophet presents itself to our notice, and demands our attention, "Arise and depart, for *this* is not your rest."

But, my dear friend, though separated by distance, it is our mercy to know that we are bound up in the bundle of everlasting life, and that all the changes that take place in our feelings and situations cannot affect him who hath said, "I am Jehovah, I change not." We are interested in the same eternal covenant, we are redeemed by the same divinely precious blood. We are under the blest influence of the same Spirit of adoption, we are travelling through the same arid wilderness to the place of which the Lord our God hath told us; and we shall soon commence the song that will engage and delight our souls, through the wasteless ages of eternity: "worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Then why should we repine? Rather let us lift up our heads with joy, knowing that our redemption is drawing nigh. Will you allow me to intreat you never to forget, that you are called to sustain the high character of a soldier of Jesus Christ? We are fighting in the same field, contending with the same potent foes, and looking for strength and supplies from the same fulness. The only difference is, you are serving your Lord in one part of the field, and I in another; we are not permitted to see

each other, but we can sometimes join our fellow soldiers in singing, " nay, in all these things *we* are more than conquerors through him who loved us."

There are one or two things I wish to communicate to you on paper, since we can no longer *talk* of him whom our souls love; and I do think if the Lord's people attended to them more habitually they would derive no small advantage from them. First, then, I would remind you, that you are here a pilgrim and stranger as were all your fathers:—

" They wrestled hard as we do now,
With sins, and doubts, and fears."

Under the blessing of our compassionate High Priest, this one thought will reconcile you to the changes and vexations you have lately been called to experience. Very often the people of God forget this, when external things appear to go well with them; yes, they begin to settle on the lees, and talk as though they were at home: and when the Lord arouses them from their lethargy, by some afflictive and unexpected dispensation, they think some strange thing has happened to them, and cry out, " all these things are against us." How often have we seen the followers of Jesus thus tried? all their prospects blasted, their fondest expectations never realized, their schemes all frustrated, and they themselves called to lie in the dust, and hear the Holy One say to them, " be still and know that I am God." O that you may be restrained from touching the unholy thing; ever being enabled to remember, that the pleasures of the world, though sprinkled over with gold dust and made alluring to the eye, are tainted by the serpent's poison, and forbidden by him whose peculiar character is, " a jealous God." May it be your mercy, my dear brother, to say to all the fascinations of this unholy world, what a devout pilgrim is reported to have said whilst travelling to the holy city, "*I must not stop here, for this is not Jerusalem!*"

I would further remind you, that it has pleased God the Father to treasure up in Christ all those blessings his church will need to the end of time; and that you as an heir of God and joint heir with Jesus Christ, have a covenant right to seek these blessings at his hands. That charge the Saviour brought against his disciples of old is very applicable to us, " hitherto have ye asked *nothing* in my name." Alas! how few and small are our requests, when our God has declared it his delight " to fulfil the desire of them that fear him." I have often admired the conduct of Moses, and the boldness with which he approached the God of Israel; every communicated blessing he enjoyed was but a plea, an incentive, to ask for more: the boldness and magnitude of his requests, increased in proportion to the favours he received, till at last he would be satisfied with nothing short of bringing down heaven to earth: " I beseech thee shew me thy glory." *We* have as much right to address God thus as Moses had; and could we thus act, when ready to succumb under the difficulties of our earthly lot, happy would it be for us. Oh! for that spirit of grace and supplication our God has promised; then shall we

rejoice in him "with joy unspeakable and full of glory," and in our approximations to the throne of grace, shall be able to say with unwavering confidence, "doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not."

One observation more, and I have done: remember that soon your journey will end. I have heard a zealous minister accused of always taking his hearers to heaven before he closed his sermons; and this is the place to which I would now take my friend. Whatever we may enjoy below, it is *there* that 'Our best friends and kindred dwell, and God our Saviour reigns.' Delightful truth! "there remaineth a rest for the people of God." A few more billows will shake our little vessels, a few more storms threaten our destruction, a few more pangs rend our hearts, and then—we shall be made like unto the Son of God, and serve him day and night in his temple. It is this one thought that reconciles our minds to parting now. We may no more meet in this "land of deserts and of pits," but *soon* the garments of mortality will be laid aside, *soon* our spirits shall return to God who gave them; and, remember,

"When the long sabbath of the tomb is past,
We two shall meet in Christ to part no more."

Now by the eye of faith we sometimes look through the darkened clouds above, and catch the glitterings of eternal stars, but *then* we shall see the Lamb in the midst of the throne, and shall be altogether assimilated to his image. John in Rev. xxi. 1. speaking of heaven says—"and there was no more sea." No; in heaven there shall be no separating waters, no bar to intercourse: here the children of God are scattered abroad, we must cross the mighty water to meet with some of them, but in our Father's house we shall be united, we shall see and know even as we are known.

In the anticipation of such a meeting, such society, and such employment as that I have mentioned,

I remain, my dear brother,
Your's in him, who is head over all things to the church,
C. G. C.

HEAVEN.

There is a land of pure celestial grace
Where all the tenants are for ever blest;
No jarring notes are heard, but all their songs
Harmoniously unite to praise the Lord,
Who has provided for their endless bliss.
To him they are indebted for the right,
To live in that estate of permanent
And endless sanctity. I cannot tell,
While I am clothed with clay, what 'tis to be
Complete for ever, and exactly like
To Christ in all things; but I am waiting
With hope of passing soon through that dark path,
The eagle's eye has never seen; and when
That solemn day will come, that this clay tent
In which I now reside must be dissolved,
And mingle with its native dust, my soul
Will mount to live where perfect undersanding
Of the ways of God exists. Then shall I know,
All that a finite mind can comprehend
Of the eternal and all gracious God.

J. B. T.

ORIGINAL ESSAYS.

XXXIX.

THE MERCY SEAT.

"There I will meet with thee, and I will commune with thee from above the mercy seat."—
Exod. xxv. 22.

THE command given to Moses for the construction of the holy ark or chest, and the propitiatory which ~~was~~ to be placed thereon, cannot be contemplated by the devout mind, without profound awe and holy reverence of the incommunicable name, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." The abundant mercy, grace, and goodness of God, in this as well as other revelations made to the ancient church, is inexplicable to the most expanded mind, whether human or angelic. "I will be gracious to whom I will be gracious," and, "I will shew mercy on whom I will shew mercy," imply all of which we can form any accurate conception of the cause uncaused—all that comprises the warrant of our aspiring faith—all that will sanction and elicit our adoring love and gratitude to eternity.

It is too often forgotten that the glorious news of Christ, and salvation by his blood, were preached in the whole of the ceremonies and oblations of the Mosaic ritual. We are very apt to open and peruse the books of Moses with dishonourable thoughts of the divine design in the communication of their contents. And it is rarely, compared with other parts of the two testaments, that we recur to them with a view to soul-profit. Accustoming ourselves to speak of 'faint types' and 'dark shadows' under the law, we also encourage disreputable opinions of the faith of the ancients, and consider, with only here and there an exception, that they were all under the cloud of unbelief, and in the sea of conjecture, with respect to Him that was to come.

Praise, everlasting praise to the God of grace, that life and immortality are brought to light by the gospel; and that its more open revelation has been made to myriads of the fallen sons of men, since the Son of God took part in our nature and came to execute the high purposes of redemption. But far be it from us to suppose that eternal life and a blissful immortality were not 'brought to light' to our elder brethren. "Unto us," says the apostle, "was the gospel preached, as well as unto them;" yes—unto them the gospel was preached, as well as unto us. The believing Jews clearly saw in the type and in the promise made, what we believing gentiles see in the prototype and in the promise fulfilled, and did all, as we do, "eat the same spiritual meat and drink the same spiritual drink." It is most strange that because the recorded number of worthies under the

legal dispensation is small, we should fix unholy limits to the power of sovereign grace, and narrow the path by which our fathers journeyed to the promised land. The path of the just is as the shining light, that shineth more and more unto the perfect day. Those who in the flesh preceded the elder brother of the beloved family, as well as those who have been brought into natural and spiritual existence since his incarnation, have, according to the measure of grace bestowed, made the same advances, and arrived at a similar standard in knowledge, and sung the same song of triumph, previous to entering their heavenly inheritance: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; whom I shall see for myself, and mine eyes shall behold, and not another!"

With these views of the faith of our faithful brethren of old, we turn to the contemplation of the mercy seat, which Moses was commanded to construct and place for a covering of the ark of the covenant. The ark with its sacred deposit was designed to be an eminent type of Christ; so this with its sacred furniture was placed in its assigned situation for the same divine purpose. It were well, we repeat, did we more frequently call to remembrance the means ordained by infinite wisdom for the edification of the ancient church; for, independently of the thought already expressed, very many weighty considerations would press on the enlightened mind, and produce frequent and permanent gain.

The mercy seat was composed wholly of pure gold. Herein the value of the person of Christ was conspicuously set forth. That which is esteemed by men the most costly, and which of earthly commodities is most in repute, might well be chosen to prefigure him whose glories are unrivalled, and whose excellencies surpass valuation. They who worship God in spirit and in truth, in whatsoever age of the church they appear, are presented with the same adorable object as the medium between themselves and the great Jehovah, and are possessed of the 'like precious faith' which verifies their union as members to him the elect and mystical head. Hence the multitude which kept holy day under the legal dispensation, worshipped him that was to come, as representatively present, and thus truly had access to the Father through the agency and influence of the Holy Spirit.

The eye of their faith was directed, according to the commandment given them, to the golden throne "above the mercy seat, between the two cherubims." Thence all communications of mercy and grace issued, and were dispensed among the great congregation, so that the tabernacle and the worshippers were filled with the glory of the Lord. And less glorious effects than these could by no possibility accrue to that favoured people: for Jehovah had assured them, by his holy prophet, "There I will meet with thee." We need not that one should arise from his long forgotten tomb to tell in what manner this gracious promise was fulfilled. Let new testament saints speak to the honour of their Lord's faithfulness to his promises in their

behalf. For though our Saviour Christ 'being come,' hath prepared us 'a greater and more perfect tabernacle,' yet the services performed under his immediate sanction and favour yield to us no higher privileges than our fathers gloried in when rejoicing in the light of his countenance.

Does the seeking soul approach the mercy seat filled with doubt and apprehension lest his suit should be denied, and his application meet with a rebuke? The Holy One of Israel saith, "There I will meet with thee." Does the troubled soul, who has let go his hold of an arm of flesh, draw near tremblingly, and well nigh overcome with the great burden that he bears? The God of our fathers saith, "There I will meet with thee." Does the afflicted soul, who has spent his 'all on physicians of no value, come to the throne with the sad history of his sorrows, and knows not to relate the half of his complaints? The covenant God of his people saith, "There I will meet with thee." Does the tempted soul, who knows no way of escape from his nature's corruptions, satan's suggestions, and the world's temptations, press here with faltering steps and foreboding fears? The Lord saith, "There I will meet with thee."

But, wherefore saith he, "There I will meet with thee?" Hear the word of the Lord: "And I will commune with thee." Hence Jehovah Jesus, by whom alone we hold communion with Father, Son, and Spirit, he fills the golden throne, the mercy-seat, the propitiatory, for the help of his people against the mighty. And if we go over the multifarious experience of the subject of grace, it will be found that all ages of the church give correspondent evidence of its nature and character. For the various lines we have now drawn are not so much the characteristics of persons severally, as the well-known features of each individual who is renewed in the spirit of his mind. So that the faithful Jew and the believing gentile, alike the subjects of all-conquering grace, draw nigh unto God not only by the same 'living way,' but under similar, indubitable, though often distressful, circumstances. Here "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus: and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The seeking soul, drawn by eternal love, with fear and trembling approaches the mercy throne, but the accomplishment of the Lord's promise dissipates his doubts,—removes his apprehension of denial. Instead of meeting with rebuke, the secret communication of light and knowledge causes him to admire the mercy and faithfulness which sustain him, and to rejoice in the favour of the Lord. Finding him whom his soul sought after, the unspeakable effects of communion with him fill his longing soul, and he experiences true joy and peace in believing. The troubled soul, severed from all dependence on external help, and drawing near with tardy pace, being ready to sink beneath the weight of a grievous burden, gathers strength and arrives at the summit of his desires. Whence is this? The Lord

communes with him,—speaks home some gracious promise to his soul,—supplies all his need. The afflicted soul, ‘as dying, and yet alive, as chastened, and not killed,’ comes with the long catalogue of his diseases and necessities, but he is not able to tell one half that he would. The physician of his soul attends to his complaint, prescribes for its relief and certain cure, but more than all—he communes with him. He says, among other great and excellent things, “I am the Lord that healeth thee!” The tempted soul, urges his way, overcome of weakness, and despairing of the interposition of mercy in his behalf. The multitude of his oppressors without, and the host he has within, are more than he can withstand. But the mighty promise, in both its glorious parts, is fulfilled in its richest fulness: “There I will meet with thee, and I will commune with thee from above the mercy-seat.”

Such honour have all the saints. And, fellow-travellers, take comfort in the thought, that from Abel the righteous to the saint that may be entering glory at the instant you are perusing these pages, the way to the kingdom has been to all the same: Christ is the way. The same truth became a light to their feet and a lamp to their path: Christ is the truth. Life from the same fountain, and communicated by the same divine agent, has been received and enjoyed by them: Christ is the life. And Christ is “the same yesterday, to-day, and for ever.”

We have remarked on but one property of the literal mercy-seat. May the reader reap such profit from a further consideration of the subject, as shall cause him to aspire after the never-ceasing employ of the ransomed. *They shall enter Zion* “with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

(To the Editor of the Spiritual Magazine.)

QUERIES ON THE PRE-EXISTENT SCHEME.

Dear Sir,

I SHOULD be obliged if you would insert the following questions, relative to the pre-existence of Christ's human soul, in your *Spiritual Miscellany*.

First. Is there in the word of God any passage that directly or indirectly speaks of Christ's human soul more than his body?

Secondly. As creation power and work are ascribed to Christ, is it to be considered before his human soul was created, (if that was created) or after? If before, why ascribed to Christ, as his two natures constitute him such? If after his soul was created, who created it? as all things are said to be created by him, Col. i. 16.

Thirdly. Wherein does the justice of God appear (I speak with reverence) in punishing his soul for sin, if that soul was not made under the law? The word of God says, “he was made under the law to redeem those that were under the law.”

Fourthly. What is to be understood by that portion of scripture, Luke ii. 52? "And Jesus increased in wisdom and stature, and in favour with God and man."

Suffolk, April 5, 1838.

JAZER.

(To the Editor of the Spiritual Magazine.)

A LINE DRAWN BETWEEN THE OFTEN PAINFUL EXPERIENCES OF A CHRISTIAN, AND REAL CHRISTIAN EXPERIENCE.

Dear Sir,

AT the earnest and repeated request of the church and congregation among whom I statedly labour, and for whose spiritual profit and advancement in the truth I am very solicitous, I ventured to publish two sermons, which were professedly heard by them to their souls' profit. The *first* discourse, from Heb. ii. 1. was a brief rehearsal of three years' ministerial labours, and respected sound doctrine, genuine experience, and holy precept: the *second* was from that well known (but often strangely perverted) text, Rev. iii. 20.

In your Magazine for March last, those Sermons came under your review, and received your approbation. You say: "they are in perfect agreement with one leading object we have long laboured, and shall by the blessing of the Lord continue labouring to effect; which is, to make a clear, faithful, and perpetual exhibition, of the *influence* of divine grace on the character, life, and conduct of its possessor." It seems the paragraph selected by you, from my first Sermon, has not suited one of your readers, who under the signature of "A Friendly Enquirer," has in your Magazine for May called upon me for an "explanation." As an inducement to compliance, the writer styles himself one who is "desirous of a growing acquaintance with the truth in all its branches," and his "aim, in candour to give an opportunity to the writer of the Sermons, for the benefit of the readers of your Miscellany." *I have my doubts*: yet would I desire to be ready always to give an answer, whether concerning a reason of the hope that is in me, or the declaration of those things which are most surely believed *by* me. 1 Pet. iii. 15. Luke i. 1.

But, Mr. Editor, I see not what further explanation your correspondent can have. I know not how to be more explicit than I *have* been, in the paragraph which you have selected from my sermon, and to the which *he* has objected. If "Friendly Enquirer," will only read the *whole* of the portion which you have selected, methinks *he must* see that, that which he wishes me to *do*, I have already *done*. I think I perceive why he *objects*, from well knowing that my remarks were in opposition to those persons, who calculate upon a depth of experience far beyond others, arising, *not* from an experience of sin *mortified*, and the flesh *crucified* with its affections and lusts; but rather, as I have stated, "from finding and feeling more *sin*, and the working thereof in those *desires* which are not to

be named : and I have said, that " the treating of these things in the pulpit, in language unbecoming (and often *unholy*) is, by many, called experimental preaching." Surely the bare experience of lust within, and the uprisings of corruption, of blasphemous thoughts, wandering desires, and unholy propensities; surely these *in the abstract*, are no proof of regenerating grace ! Say, that such feelings are the often painful experiences of the children of God ; are the *bare* experiences of these things *criteria* of grace in the heart ? I trow not. To find the ' old man ' at home, is *one* thing ; to experience the ' new man ' to be within doors also, and disputing with him the uncontrolled possession of the dwelling house, is *another*. Oh ! I pity that flock whose minister is styled " *very experimental*," principally because he is " *unctuous*" in the delineation of those feelings which are a proof of wretched depravity ; and who *comforts* his hearers by assuring them that *he* has worse feelings than them all, and that *his* unbelief is far greater than their's. How contrary this to the apostle, who considered himself bound to thank God always for the members of the church at Thessalonica, *because their FAITH grew exceedingly, or luxuriantly*, as a good and healthy tree in a good soil ; and because their *love* abounded. 2 Thess. i. 3.

But there is a *fashion* in religion. I sometimes peruse with deep interest the holy treatises of the late John Brine, and conclude, ' Ah ! this man would be very unfashionable in our day.' His remarks " on growth in grace ; on the causes and symptoms of declension in the power of religion ; and the ways of revival under decays of grace," would be considered by many " *very legal*," or himself as, " *only a letter preacher*." Let me rather covet to be in the old fashioned way ; and aim to treat of sin and grace, of flesh and spirit, of the old man and the new ; to shew *the distinct operations of each* ; to point out the inward *warfare* ; and never fail directing the conflicting soul to HIM who has fought the great decisive battle, and obtained a glorious victory : whose own arm hath brought salvation, who has made a full atonement for sin upon the cross, who will cause his atoning blood to be sprinkled on the conscience, and, by the Spirit's mighty power will put down the *love* of sin in the heart, dethrone the *power* of sin in the mind, and take away the *practice* of sin in the conduct ; giving his people to be ultimately more than conquerors over sin, death, and hell, through him that hath loved them.

I would draw the desired *line* thus : an experience of sin merely and alone, is not a sight of grace ; for if so, then all *graceless* persons are *gracious* characters, which is a contradiction in terms. All are born in sin, live sinners, experience sin, love it, practice it in its very many ways and pursuits, and roll it as a sweet morsel under their tongue. Regeneration-grace is *the implantation of a contrary principle to that of sin in the soul*. Where the grace of God is *not*, there sin dwells alone, reigns undisturbed, and has no rival : but when the Holy Ghost begins his gracious, his glorious work, he raises

a new power in the soul called *holiness*, which *counteracts* sin. This powerful new principle doth not *destroy*, nor yet *expel* sin : nevertheless between sin and holiness there can be no truce, no cessation of hostility, nothing like a peace proclaimed ; but, grace and sin will and *must* conflict ; the flesh *shall* lust against the Spirit, and the Spirit against the flesh. And in this arduous conflict, and long campaign, (for the battle shall not end "till the going down of the sun" of thy life, Exod xvii. 12.) though *Amalek* may oft seem to *prevail*, yet rejoice, O thou *Shulamite*, that thou hast within thy bosom "the company of two armies," Sol. Song vi. 13. Rejoice, I say, in the blessed anticipation of a glorious issue : for, the opposition of the Spirit and principle of holiness shall be effectual ; sin must be dethroned, the flesh mortified, our unruly lusts subdued and kept under, till death comes and puts an end to the strife. Then will *sin be no more*, and grace and holiness shall be consummated in glory everlasting.

"On Zion's bright summit above,
Victorious at last they shall stand,
Though now for a season they prove
The *Canaanite* still in the land."

Often have the saints of the Most High the painful experience of the uprisings of sin ; yea, as in a figure, *sin seems to overflow in their minds*, as the swellings of Jordan overflowing the banks thereof, (Joshua iii. 15.) yet is not an enlarged experience of sin *merely* a sign of grace, (else, methinks the devil must be esteemed the most gracious) but rather *this*—

"Now, if I feel its pow'r within,
I feel I HATE it too."

The real christian takes no *delight* in the experience of sin ; it is a painful experience to him ; he would indeed have as little of this experience as possible ; or rather, *he would be altogether without it*, as he shall be by and by : then,

"No more shall we mourn that thy face thou'rt concealing ;
No Satan, no sin, base intruders below :
But, ever behold thee, fresh glories revealing,
Amen, Hallelujah ! come Lord, even so."

Real christian experience is hatred to sin, and love to holiness ; it is the opposition *to*, and the mortification *of* sin, which stamps the christian character, and designates the holy man of God. Grace in the heart will maintain an opposition to sin, in all its internal *motions* and external *acts*. Evangelical mortification of sin, not only respects the outward behaviour, but enters into the heart, searcheth the thoughts, desires, and affections, and renders the man spiritually minded before God. *This is christian experience.*

Conclude not then, O reader, that thou art growing in grace, and attaining a *depth of experience beyond others*, merely because thou findest more sin, more pollution, more evil, filthy desires, than heretofore ; where it is *thus*, no *conflict* experienced, no opposition, no

holy loathing, no abhorrence, no repentance in dust and ashes before God, this is *the worst experience thou canst have*. And take care yet further; it may be all apparently right *outward*, and yet *inwardly* very bad, respecting *lusts*, which perhaps thou art not calling by that name. Oh! I have often pondered upon the nervous remark of the great Mr. John Brine: "some who seem much mortified to *sensual* lusts, are yet greatly captivated by *intellectual* lusts. They are not *swine* indeed, or they do not wallow in the filth of uncleanness, drunkenness, and other fleshly gratifications; but they are *full of pride, covetousness, envy, malice, and contempt of others*; which are *lusts* as hateful as any intelligent creature can indulge unto."

Perhaps there is no need, Mr. Editor, that I trespass further on your pages. "A Friendly Enquirer" has here a friendly answer to his enquiries; as to an "explanation" there needed none, as the quotation you made from my printed Sermon was explicit in itself. But I wonder not at the *dulness* of "Friendly Enquirer," seeing he cannot read correctly. He says, "let it be also remembered, that the writer of the Sermons has said, the work of the Spirit is a *progressive* work, and that this work the Holy Ghost is constantly performing until mortality is swallowed up of life." *I have NOT said so*. I again quote what I said in the pulpit, and wrote in the Sermons, and what you, Mr. Editor, selected. "The production of faith in the heart, and every grace of the Spirit in the soul, is *instantaneous*; but the *preservation* of these in being, and the *drawing forth* of the same in continual daily exercise, is a *progressive* work; and this work [i. e. the drawing forth of faith, hope, love, and every grace, into daily act and exercise] the Holy Ghost is constantly performing until mortality is swallowed up of life." If "Friendly Enquirer" is a public teacher, and knoweth not the truth of the above, I pity his flock; if he is a young man, and really desirous of instruction, I shall feel happy to have in the least measure afforded it to him.

I am reminded by him of John xvi. 7, 8. He says, "Let it be remembered that the Saviour said, when speaking of the Comforter, 'I will send him unto you, and when he is come, he will reprove the world of sin,' &c. What this passage of holy writ, in its connection, has to do with the subject in hand, I am at a loss to discover. I offer not now any remark on that passage; only see how it reads. 'And when he is come, he will reprove'—who? You to whom he comes as a Comforter? Answer: 'he will reprove the *world* of sin, because *they* believe not on me.' But perhaps some of your able correspondents may favour us, ere long, with their views on John xvi. 7, 8.

In conclusion, as it seems that 'Friendly Enquirer' has not *seen* my two Sermons, only your *review* of them, perhaps he may now feel inclined to peruse them; it is likely he will find some things *new* to him, particularly the Sermon on Rev. iii. 20. "Behold, I stand at the door and knock," &c. &c. They are cheap enough, as *both* may

be had for one shilling. And I can assure you, Mr. Editor, that in your own kind words, I "have the happiness of *knowing* that their *influence extends* very far beyond the circle of my *own* church and congregation." They are nearly out of print; several of my esteemed brethren in the ministry having, in proof of approbation, applied to me for copies not a few, to circulate in their respective connections.

I have only one request to make, it is this, if 'Friendly Enquirer,' or any other reader, shall object to what I have written, that in reply they will quote me *fairly* and *fully*, and not (as 'Friendly Enquirer' has already done, on *progression*) by *parts* of sentences, or transposition, or the introduction of words *not mine*, *seem* to make me speak a language foreign to the views I entertain of divine truth. Use me fairly, take my remarks connectively, and wherein I am wrong I trust I am open to conviction. My object is the attainment of truth.

I remain, dear Sir,

Your's, &c.

Brentford, June 5, 1828.

ANDREW.

(To the Editor of the Spiritual Magazine.)

REPLY TO AN ACCUSATION OF UNSOUNDNESS IN THE FAITH.

Sir,

As I have been affectionately and earnestly intreated, by one of your subscribers under the signature of Elam, to explain relative to an erroneous sentiment imputed to me, I shall feel obliged by your insertion of the following lines. I should not have thought it necessary to notice, even in this indirect way, the charge brought against me, (by a person who, never having been a member of the church of which I am pastor, can have no very special claim upon my attention) only lest I should seem to treat with indifference the request of a brother, urged with so much christian courtesy and affection.

If then the accuser wishes to impress the public with the idea, that I believe the church to have assisted in the work of the atonement, I beg to declare, that no such blasphemous notion has ever been permitted to enter my imagination. If indeed it had, and was maintained by me, it is truly astonishing that others have not discovered it, and that a similar charge has not been made by those who sit under my ministry, of whom I entertain too high an opinion to suppose they would quietly hear such awful errors advanced. Yet in my stated labours at home, in my occasional services for my brethren, and in my weekly lecture at Brixton, in no one instance has a similar accusation been laid against me; nor even so much as an intimation given me that my views of the atonement were either new or peculiar. The fact is, a phrase was employed by me, solely with the idea of more forcibly illustrating the blessedness of union with Christ,—for the

Vol. V.—No. 51.

H

atonement was not the subject of discourse,—which has been torn from its connexion, and unaccompanied with those explanations which should have been sufficient to prevent misconstruction, is presented to the public in a garbled and in an insulated form, as if for the very purpose of deceiving: I say, as if—for the motive which originated such conduct, I am thankful it is not for me to decide.

Upon a subject of such importance it is necessary to be explicit, and I beg to assure you, Mr. Editor, and the readers of your Magazine, that no sentiment has ever been intentionally maintained by me which could by any possibility derogate from the glory of Christ, as the **SOLE** and **EXCLUSIVE** author of the atonement. As we are emphatically said to be justified by the obedience of *One*, and not of a multitude in *One*, so are we truly and for ever redeemed by the precious blood of *One*, and not of the church, either in or with that *One*. See Rom. v. 19. and also Isaiah lxiii. 3. which though by some explained with another reference, is in the opinion of the writer strictly applicable to the point in question. As for 'the sinner having an equitable right to claim his pardon, because the church has made an atonement with Christ for her sins,' it appears to me neither scripture nor sense; and to acknowledge it as mine, would be to confess the weakness of my intellect, as well as the heterodoxy of my creed. As an extempore speaker it is impossible for me to charge my memory with every word I utter; and all I can say is, if this absurd passage escaped me, I have the consolation to reflect that it carries its own remedy with it: its very absurdity precludes danger. I do not doubt, however, that the sentiment of which it is only the burlesque and caricature, will suggest itself to the mind of the spiritual and discerning christian, without my entering into explanation.

I hope to be excused from taking any further notice of the charge; indeed, I have neither time nor inclination to answer every man who may choose to make me an offender for a word; and no mischief can possibly accrue from such accusations, except to their authors, while they are not permitted to occupy that time which should be devoted to the edification of the flock.

In christian affection to yourself and Elam,
I beg to subscribe myself, Mr. Editor,
Your's in the gospel,
JESSE HOPWOOD.

7, Lower Belgrave Place, Pimlico,
June, 1828.

FRAGMENT.

The day of judgment will be to many a day of deceit; not that it will deceive any, but make it appear that many have deceived themselves with vain hopes of heaven, of which they will then be disappointed. Many that have past man's day of approbation, may at that day meet with reprobation.

REVIEW.

Evangelical Preaching, (commonly so denominated) its Character, Errors, and Tendency: in a Letter to the Right Reverend the Lord Bishop of Bath and Wells. By the Rev. Richard Warner, Rector of Great Chalfield, Wills, &c. &c. C. and J. Rivington.

A MORE palpable evidence of ignorance of the doctrines of grace to which the clergy of our Establishment subscribe, can scarcely be given, than that which appears in the Letter we have just laid down. It is of small concern to the *evangelical* clergy, that they should be judged by one who so much needs their prayers for deliverance from "bondage under the rudiments of the world." The chief source of lamentation, arising from the circumstances brought before us, seems to be, that, among the enemies of the cross of Christ, those should stand foremost in the war, whose commanding situation in the church furnishes them with such ample means of effecting both spiritual and moral desolation.

We pass over the reverend reprobator's views of 'the gospel covenant,' with its 'three indispensable conditions,' to notice the bold libel he has committed against the sovereignty of God,—a deed of profaneness rendered the more base, inasmuch as his own Articles and Homilies divinely testify against him.

"By some of these Divines, the appalling dogmas of *Calvinism*, are preached in all their grossness. In *their* hideous picture of the scheme of redemption, the "God of love" stands out from the canvas, (*proh nefas!*) an arbitrary and vindictive tyrant: and man, free in his will, and accountable for his actions, is discovered, in the back-ground, a mere machine! With *them* salvation depends, *not* on the illimitable mercy of God shining upon, and embracing, impartially, all his rational and intelligent creatures—*not* on the mediation of Jesus Christ, who shed his blood for the propitiation of the sins of the whole world—*not* on the sinner's earnest yearnings and struggles after God's pardon and approbation, by repentance, faith, and obedience, rendered acceptable with the Most High, through the atonement of a crucified Saviour—but, on certain *irreversible decrees, of personal election or reprobation*, settled in the Divine mind from all eternity; which, without the slightest reference to men's "moral doings;" to their degree of light; or means of knowledge; allot, to one individual, the future joys and glories of heaven; and to another, the inconceivable pains of that state, "in which the worm dieth not, neither is the fire quenched." A wretched scheme of faith; which, clothing its pestilent principles in miserable metaphysics, covers "the ark" with cobwebs; and shrouds "the mercy-seat," from the gaze of the contrite sinner."

It would be a waste of time to point out either the charges which are here *over-charged*, or the fallacy of the sentiments he labours to inculcate.

He speaks of 'a *philosophical* calvinism,—a phantom less terrible,—a thing of unintelligible terms.' The author, and his sketch, are perfectly unintelligible to us. In what follows we as perfectly understand him, but can very imperfectly express our abhorrence of the soul-deceiving sentiment. He most warmly explodes the practice of those who dwell on the entire and unmixed malignity of human nature, and who describe it as altogether incapable of a holy thought, &c.—complains of their 'gloomy view' of man in his fallen condition, and denies that he is 'rendered utterly powerless, and can do *nothing* in the work of salvation.' 'They tell us,' he says, with shameless irony, 'that *an overwhelming grace*, and *the blood of the atonement*, 'are to effect every thing, in our restoration to the favour and acceptance of the Almighty: thus paralyzing the energies of virtue, checking the struggles of piety, damping the ardour of benevolence, and 'extinguishing the spirit of christian charity.' We hasten, under the influence of a mind tortured with grief by the perusal of the paragraph, to exclaim,—surely the writer of a sentence like this has done despite to the Spirit of grace, and trodden under foot the blood of the covenant! As to his 'energy of virtue,' 'struggle of piety,' 'ardour of benevolence,' and 'spirit of charity,'—being founded on a false and destructive basis,—they are "as water spilt on the ground, which cannot be gathered up again."

Throughout this maledictory Epistle we meet with sentiments denounced by its author, which we rejoice to refer to, in honour of those clergymen who adopt them in their public ministry. 'Good works, as a *condition of salvation*, is not known in their theological vocabulary.' 'The only value of *moral virtue*, in the sight of God, arises, *not* from its being a proof of *religious obedience*, but, merely, as it forms an *evidence of faith*.' 'Faith is described as the Alpha and Omega, the beginning and end, the substance and essence of vital religion; the certain pledge of salvation to the believer; the "one pearl of great price," to which, exclusively, is appended the guerdon of eternal life.' These, and many others of like character, are with considerable acrimony charged against the faithful ministers of the established church, as gross errors, productive of the most 'deplorable' consequences.

The author's faith of the Trinity may be in part conceived, but cannot be defined, from this singular accusation: 'the other general characteristic of *evangelical preaching* is, its constant reference to Jesus Christ, as embodying in himself all the attributes; and exercising all the prerogatives; *planning all the counsels*; and effecting all the purposes of God the Father,' &c. 'What is this,' he adds, 'but destroying the balance of the mystery of the Holy Trinity?' In no part of the pamphlet does the writer more fully prove, that he understands neither what he says, nor whereof he affirms.

We are tempted to proceed to a further review of this disgraceful production, but cannot spare room. It is our earnest hope that it may

be read by every evangelical clergyman in the kingdom. While they will note, with holy disdain, the audacity of this miserable theologian, in alleging that *to them* 'the moral graces of the gospel are of no importance,'—that 'the restrictions of moral obligation may be dispensed with,'—and that 'the deliberate infringement of relative, social, and personal duty,' is pardonable; they will be impelled by renewed ardour to prosecute the duties of their office with all faithfulness, till called to render an account of their stewardship.

The Justification of a Sinner, and Satan's Law-suit with him; in a Dialogue between two men of different experiences. By the Rev. W. Huntington, late Minister of the Gospel at Providence Chapel, Gray's Inn Lane. A new Edition. Ebenezer Palmer.

THE readers of the late Mr. Huntington's numerous writings would not thank us for any encomium we might feel disposed to pass on that writer or his productions. If our object in undertaking this article were to please men, we should adopt and pursue a far different course than the one employed by those who study the gratification of parties, rather than the exhibition of principles. We are even so uncharitable as to predict that, to some, the warmest terms of approbation would be less acceptable, than the expression of disapprobation. And in giving utterance to our opinion, we not only have reference to those who are horror-stricken at the very name of WILLIAM HUNTINGTON, but also to many who with singular fervour do homage to his memory.

It is not, as the poet has expressed himself, *pleasant*

—— Through the loop-holes of retreat,
To gaze on such a world.

But to a mind well subdued by divine grace, it is oft-times *profitable*—and to mark also the conflicting passions and sentiments which rage and reign in the various walks of a religious profession. But, lest we should be considered out of our element in these general observations, we must be content to close with a piece of advice to christians of all degrees: which we give in the memorable words of Sampson, with a recommendation that they be borne in mind at every trial of the spirits 'whether they be of God.' "Out of the eater cometh forth meat, and out of the strong cometh forth sweetness."

It appears that several of Mr. Huntington's treatises, sermons, &c. have been some time out of print, and that this is one of a series of re-prints issued "under the directions of the author's last will," and "at reduced prices." His views are given in the present volume in the form of a dialogue between the two servants of David, Cush and Ahimaaz. Throughout its continuous arrangement the reader is supplied with a fund of sound doctrine and deep experience. Many of the numerous topics are discussed with the wisdom and energy of a master in Israel.

The Nature and Tendency of Union to the Person of Christ Jesus: a Sermon preached on Lord's Day Evening, June 17, 1827, in Providence Chapel, Featherstone Street, City Road. By J. B. Thurling. Ebenezer Palmer.

HEREIN the doctrine of union to Christ is stated and enforced with great clearness, and in such a way as must rivet the attention of the reader with increasing interest, as he pursues each scriptural argument advanced. Correct views of the subject are essential to the soul's spiritual health; for the growth in grace is necessarily retarded where the mind is kept in ignorance of the only source whence life, light, and liberty are derived. Hence we observe so many weakly children and dwarfs in the family of Christ: nor can it be reasonably expected that they should thrive, and become well-favoured and strong, while they remain unacquainted with the indissoluble bond which unites them to their ever-living Head.

From 1 Cor. vi. 17. Mr. Thurling considers, first, 'the declaration of an important fact,' and, secondly, 'the practical tendency of the fact declared:'—"he that is joined unto the Lord is one spirit." We take a passage from the first division of the discourse, whence an idea may be formed of the preacher's knowledge of his subject.

"We have said that the influence of Christ's Person pervades the members of his mystical body: he dwells in the church as his own temple, and sheds his influence upon his members in a sovereign way. There is not one of his brethren neglected by him; but the degree of influence he sheds upon them individually is not alike: every one receives the measure necessary for him; and as the services which some have to perform, in his name and authority, are far more difficult than those which their brethren have to do, these children require, and have, a greater degree of celestial influence shed upon them from the holy Head of life. In the assemblies of the just it is strikingly seen that the influence of Christ's person pervades the whole church. They meet together to shew their alliance to the Person, and allegiance to the authority of their Lord and King. But what an unmeaning ceremony would the service of the sanctuary be, if Christ is in no way connected with the holy rites his family observe. When he said, "there am I in the midst," and "lo I am with you to the end of the world;" we are not left to conjecture whether his Person is the reservoir from whence all these means derive their fertilizing influence. If my "life is hid with Christ in God," in proportion as I am enlightened to discern and know his person, I shall feel the practical influence of it upon the mind to regulate and controul all its movements. We do not doubt whether the influence of the sun upon the earth is felt when he shines in all his meridian splendour; and as Christ is the glorious Sun of Righteousness, the healing beams of his wings are felt, and we really know that he lives and reigns the eternal life of his family. This is the vital cause why the saints are united together, and separated from the world. Let whatever may exist before Christ sheds his influence upon his brethren, we may say of it what is recorded of the sun, "nothing is hid from the heat thereof." How blessed then, are the brethren of the Lamb! His Person is the root of their spiritual existence; his righteousness is their title to glory; in it they are all justified; and finally they will be perfected with him in the world of eternal purity."

In the course of the sermon Mr. T. introduces his sentiments on the glory which Christ had with the Father before all worlds,—with these we do not agree. Our opinion has been given in another place.

POETRY.

CHRIST, THE BRIGHT AND MORNING STAR!

"BRIGHT Morning Star!" be thou
my guide,
While through this life I swiftly glide;
Let thy bright beams of light divine,
Around my soul for ever shine.

While my frail bark doth onward
sail,
Let not my foes nor fears prevail;
When clouds of unbelief arise,
Then shine with splendour from the
skies.

Shine clear upon my heavenly chart,
And cheer and guide my wandering
heart;
And when the robbers chase my soul,
Do thou their projects all controul.

May I sail o'er the boist'rous sea,
By that clear light which comes from
thee:—

And sheen the rocks and quicksands
too,
And keep my heavenly port in view.

O thou, in whom all beauties meet,
Shine clear upon thy heaven-bound
fleet;

And let thy rays dawn from afar,
Thou ever-glorious "Morning Star!"

Let those who now in darkness
sail,

Meet with a soul-reviving gale;
Thy glories unto them display,
And chase the darksome clouds
away.

And when we pass the straits of
death,

And in the waters lose our breath,
Then may our sight be strong and
clear,

While to our heavenly port we steer.

Then Jesus, our bright Star divine,
Will on our souls for ever shine;
Where all the ransom'd saints shall
come,

To dwell in their eternal home.

T. W.*

Orpington, Kent.

THE KING OF ZION.

HAIL, hail triumphant Lord,
Immanuel, all divine;
Thou glorious, holy, King of kings,
Reign thou, for ever reign.

Reign in thy church above,
Reign in thy church below;
Reign thou in all our hearts alone,
Reign o'er thy ev'ry foe.

Go forth, almighty Prince,
Thy rebel foes subdue;
By thine almighty power and grace,
From conqu'ring, conqu'ring go.

Conquer thy people's hearts,
Spoil Satan of his prey;
Till all thy chosen willing be,
Low at thy feet to lay.

Thou who the winepress trod,
And death and hell o'ercome;

Who sways the nations with a nod,
Most holy, spotless Lamb!—

Thy Person, Oh how great;
Thy laws how just and true;
Thy love how vast, how very sweet,
Its heights and depths who know?

Thy grace so rich, so free,
Thy mercy who can sound?
Thy justice and thy righteousness,
Thy goodness knows no bound.

Thy kingdom must prevail,
Formed ere old time began;
In vain the rage of earth and hell,
Victorious God and man!

Hell trembles at thy name,
While all thy saints adore;
And we would with thy people join,
To praise thee evermore.

W. S.

HYMN FOR A PRAYER MEETING.

LORD! while we all assemble here,
 Before thy holy throne,
 At thy command in sacred prayer,
 To make our sorrows known.

May all unholy thoughts be driv'n
 From each enquiring breast,
 And every hope be fix'd on heav'n,
 Our never ending rest.

Do thou, blest Paraclete divive!
 With rays divinely bright,
 Warm each cold heart, and cheerful shine,
 Chasing the gloom of night.

We pray for those who trembling stand
 On chilly Jordan's brink;
 Support them with thy powerful hand,
 Lest their frail courage sink.

That every mind oppress'd with grief,
 As best it pleaseth thee,
 May in thy courts find sweet relief,
 We humbly ask and pray.

Bow down, indulgent Lord, thine ear,
 O listen to each want!
 For if thou dost but hear our pray'r,
 We know that thou wilt grant.

B. S. S.

THE SABBATH DAY.

"For we which have believed do enter into rest."—Heb. iv. 3.

EMBLEM of eternal rest,
 Holy, sacred, sabbath day!
 Of a rest above the skies,
 But how transient is thy stay.

Emblem of an endless spring!
 When the wintry storms are by;
 Where the sun will never set,
 Through a long eternity.

Emblem of a kind release!
 From a body long distrest;
 From a prison long confin'd,
 To a happy world of rest.

Emblem of a brighter morn!
 When the shadows flee away;
 Farewell sin, and grief, and pain,
 Welcome everlasting day.

Emblem of a lasting home!
 When the billows cease to roar;
 Then the anchor safe to cast,
 Land upon a happier shore.

Emblem of eternal peace!
 Far away from strife and noise;
 Where the weary long repose,
 Drink in everlasting joys.

Emblem of eternal praise!
 With the happy saints that's gone;
 From a painful cross releas'd,
 Unto glory and a crown.

Lord, the rest of faith impart!
 Sweetest emblem may I know;
 Of a rest for evermore,
 While a pilgrim here below.

W. H.

THE
Spiritual Magazine:
OR,
SAINTS' TREASURY.

"There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST: and these Three are One." 1 John v. 7.

"Earnestly contend for the faith which was once delivered unto the saints." Jude 3.

AUGUST, 1828.

(For the Spiritual Magazine.)

GOD, THE DISPOSER OF THE LIVES AND CIRCUMSTANCES OF THE SAINTS.

"My times are in thy hand."—Psalm xxxi. 15.

THE existence and immortal duration of the creatures of God is a subject for the profound admiration of those who are ordained to live for ever with the Lord Jesus Christ in the world of perfect sanctity. Time is alone important to us, as we are connected with the great Head of the church. In him it had its commencement, and the perpetuity of it is connected with his glory according to the will of God. The Lord of life is the governor of all worlds, and every creature, and all things existing, are upheld in him by his power, and the wants of all are supplied by his bountiful hand.

Our Lord is by nature Jehovah, and he has an accurate knowledge of all his saints; and he has loved them long before he called them into existence. This is not simple knowledge, that such a number of persons will exist because he has so determined; but the knowledge of which we speak is of a peculiar kind, and the manifestation of it illustrates the divine perfection of its author. The determination of God to form and uphold the creature man in a state of dependance was subordinate to the highest act of his eternal mind, viz. his love to the people whom he had foreknown in Christ his Son. If the Lord had not settled this order of things, before he exercised his ability to create, it is quite certain that there would be no church upon earth; for what he is now doing amongst the sons of men, he

VOL. V.—No. 52.

eternally willed to accomplish. And as there is now found upon the earth a people as truly separated from the rest, as the children of Israel were in olden times, we are warranted to conclude from the word of God that they had been secretly selected by him in the person of his Son, to be to himself a peculiar portion. And as he had always loved them, his infinite mind comprehended all their circumstances and wants, and he has taken them into such an union with himself in Christ that he will of his goodness minister to all their necessities, according to his good pleasure.

It is not possible that any intelligent being can act before it has existence; therefore when the people of God are renewed by the Holy Ghost, the state into which they are introduced was appointed for them by God. The idea of a creature choosing its own mode of existence, is a gross absurdity. In the first and natural state of man, when he was by the Almighty called into being, God did not unwisely exercise his power to form our father Adam, without determining the nature of the state in which he was placed; if he had done so, it is beyond a question certain, that he would not have displayed his perfection in his conduct; but he can do nothing where that is not made known. It is equally certain that the supernatural mode of our existence *in and through* Christ, is a settled thing in the mind of God. The estate of being unto which we are predestinated by God is the most exalted to which he can raise us consistently with his perfection and independency. He has taken our nature into union with himself in the person of his Son, and by the junction of natures in the person of Immanuel he has taken us into the nearest relationship, and laid a foundation for the most intimate communion with himself. This high and heavenly interest is the reason why he has redeemed us to himself in Christ Jesus. Oh! my brethren, do not be alarmed at the floods of tribulation through which you are passing; your Lord sits sovereign upon them, nor will he suffer one rising wave to overwhelm you.

He rides supreme in his imperial car,
And with it cleaves where'er he comes, the waves;
When on the liquid plain he is seen to march,
The heavy whale grows light and leaps for joy;
The waters dance beneath their sovereign God,
And seem with pleasure to confess their King.

The idea of God predestinating to himself a part of the human family to be his inheritance, leads us to enquire whether he has made provision for them in unison with the dignified relationship to which they are adopted. We are informed in the word of truth that the Lord is the portion of his people. To those who read the scriptures with attention, it is needless to hint, that when God exercised his own natural free will by selecting those who are his family, that as there was none existing but himself, and as all things lay before his infinite mind as they will really appear in the day of final decision, he then gave decretively, as he now does really in and through Christ, himself, to be the heritage of his people. Consider then,

ye highly favoured sons and daughters of the Lord Almighty, your portion is neither alienable nor perishable. The eternal God, who by necessity of nature, exists in a Trinity of Persons, has given himself to you in Christ for ever. This we say was first done decretively, and it is afterwards performed in us really, through the creating energy of the Holy Ghost. See, my brethren, how rich you are ! who can have equally cause to triumph with you ? Living, as I do, very near to the parliament house, I have opportunity to see the peers of the realm occasionally with their stars and badges of honour, by which their persons are adorned when there is a call of the house ; but I never behold them, but by an introversion of the mind upon itself, I am led to reflect, your honour is fading, while the glory which I am to wear with Christ in the world of light is permanent and everlasting. God is the endless portion of his saints.

Seeing then, brethren, that we are so remarkably distinguished by God, he has further displayed his wisdom towards us by choosing for us the stations that we are to occupy, and preparing us to discharge the duties connected with them in the way he has appointed. We each have our respective station in the church of Christ. It is very desirable for us to know what it is ; because if we are ignorant of it, it is possible that we may foolishly conceive that we are qualified to move in a sphere of action where we shall expose ourselves to just contempt. The nature of our religion is evangelical, and he who is chosen by God to minister in holy things is not only sanctified by it, but the Lord has imparted to him a good degree of understanding in order that he may exhibit the divine perfection of it, for the edification of the body of Christ. It is not every man who is conformed to the image of Christ who is commanded by God to preach his word to guilty men. And I heartily wish that those men, whom I denominate *jobbing parsons*, would pay more attention to their secular employment, and leave the work of the ministry to those who have received their credentials for it from the high court of heaven. For, it is very evident, that our churches are seriously suffering from their incompetency to preach the word of life in a consistent manner.

As the period of our natural existence was fixed by the most high God, and we make our entrance into this world at the time appointed ; so the eternal Spirit proceeds in his office as a Sanctifier, to form the church to bear the image of Christ, in order that it may be made known that our spiritual birth is not an uncertainty. It is necessary, my brethren, that we maintain the unity of truth, or how shall we demonstrate the fact that our times are in the hand of God ? There is not, nor can there be, any thing like confusion in the conduct of God. The decree of election is the root of our sanctification, and the redemption of our persons from all our iniquity is comprehended in it, and is the meritorious cause through which our sanctity is communicated to us. If our spiritual birth were contingent, how could we know that we are chosen by the Father and redeemed by the Son ? But as the holy Sanctifier is God by nature, although his person

may be distinctly conceived of by us from the persons of the Father and Son, yet as the Three Persons are the one eternal God, we conclude, that the church will be renewed as certainly, as she is chosen absolutely, and redeemed everlastingly. Consider this, ye saints of God, for he is the disposer of your lives and all the circumstances connected with your pilgrimage.

When the children of God are supernaturally formed to bear the image of Christ, they are made acquainted with their own poverty, and the riches of his goodness. Indeed, Jehovah does not bestow his favors blindfolded, as the goddess, Chance, is represented scattering her bounty; no, but there is as much order observed by him in the bestowment of his mercy, as there is wisdom discovered by him in the election of the people who are to receive it. He confers his favors upon the poor and the destitute, and the first manifestations of his love to such persons is by the renewing of the Holy Ghost, whereby they are made acquainted with their natural state, and also their *prior* relation to the person of Christ. What amazing grace reigns through all this scheme of mercy. Jehovah provides of his goodness for the poor, and then communicates to them what he had settled upon them in the person of his Son before the foundation of the world. Ye who are destitute and empty of all good by nature, "never ponder over your meanness," for if you were not impoverished God would not have provided for your necessities, and invite with all the tenderness and compassion of a father his poor children to partake of his bounty. Remember, that you are connected with him by ties that can never be broken; they are perpetual as his own eternal existence.

The arm of God is not paralyzed; he has might enough to execute what he has determined to accomplish. The events of life, over which you have no control, he is managing in the most wise and orderly way, to make known his own counsels and to promote our sanctification, by means which will crucify our pride and mortify the self-consequence that is so common to us as imperfect creatures. There is an hour fixed for every event of life beyond which it is not possible it should be prolonged. Should men and devils in unholy league agree to perpetuate the calamity which may befall us, in our passage through this unfriendly world towards our predestinated home, as they have no physical capacity to perform a single action but what they derive from God, he holds them by his controlling influence under subjection to himself, and all their movements are overruled by him to effect his divine purposes concerning us. A Pharaoh may threaten to devour the favourite nation of the Jews, and his intention may be put into execution to follow them with the design of bringing them again under his tyrannic sway; but every step he takes, while to the trembling Israelites it appears big with horror, is bringing to that point of space and moment of time when God will make bare his arm and rid the earth of the oppressor, and save his people for ever from his rage and cruelty. It is not possible

that we can travel to any part of the globe, or be surrounded by any difficulty in this life, where we shall be placed beyond the pale of the divine government, or where the omnipotence of God will not be our everlasting defence.

Mysterious as are the providences of God toward us, they are all messengers of mercy, by which he is making known to us that he has a plan of wisdom to perfect by us, and crowns of honour to bestow upon us. Look back upon the path in which we have travelled for a long series of years, and reviewing the conduct of God towards us, how often has it occurred that while the vast mechanism of nature, providence, and grace, has been unceasingly moving under the direction of infinite wisdom, not only has it not done us any injury, but it has promoted our real benefit. How differently do we view men and things now, yea, the church of God, on whose account the world is still continued in being, to what we did when first we were called into spiritual existence. This has increased our knowledge, and we are preparing by this discipline to leave the world, and to go home into the presence-chamber of God our gracious Father, to dwell with him for ever.

We are not appointed to dwell in this world for ever: we shall soon leave it. And it is a great favor that death both with respect to the time when it is to take place, and the article itself, are connected with and form a part of the times which are at the disposal of God. No man enters the world by his own choice, and no man can prevent his departure from it. The idea of dying has alarmed many of the children of God; but when we consider that it is given with Christ, and the moment of our departure is not separate from the arrangement of wisdom, but is comprehended in it, and the death of the saints is precious in the sight of God, we can have no just cause to be afraid to die. Sin, which is that and that alone which arms death with a sting, is removed by the sacrifices of Christ, and our consciences are purified from the defilement of it by the blood of sprinkling. This is the best of the times with which the saint has any thing to do in this life, *and it is the best of his times*; for it is the means of removing the veil of flesh by which we are now surrounded, and opening to us the path by which we are to enter the world of light to live for ever with Christ in a state of sinless perfection.

In the world of unclouded vision and eternal purity we shall not be competent to bear the glory peculiar to that mode of existence, but as we are upheld by the power of God. Our standing in that state will be entirely supernatural; and I have no doubt but to us the influence which will be diffused amongst the inhabitants of that world will be super-physical. No man can exist but as he is sustained by the omnipotent arm of God. Heaven is not designed by God to be a place where the people who will reside there will be independent of him; for the state and the place are illustrative of the eternal perfection, supremacy, and independency of the Being

who has provided it, and appointed the heirs who are everlastingly to occupy it. A state of dependence is peculiar to a creature, however high he may be raised in the scale of existence by Almighty God. And as he has exalted his family to the highest dignity in Christ, and will also raise them to live with him in his eternal kingdom, their felicity will not be diminished, because they will for ever continue dependent upon God who is the source of it. Remember, O ye saints, the state to which we now refer is a state of impeccable holiness and immutable delight.

The consideration that God is the disposer of the lives and circumstances of the saints, is very consolatory to those who are travelling towards their endless home through a thorny path. No event of life comes by chance, and the whole is managed by infinite skill and directed by unerring wisdom. Cheer up, ye favorites of heaven ; a few more days will close your strife, and put an end to your sin ; and when you ascend to heaven, to live with Christ for ever, you will then understand in a perfect manner the truth of this declaration, " MY TIMES ARE IN THY HAND."

J. B. T.

April 26, 1828.

(For the Spiritual Magazine.)

KING JESUS.

" And on his head were many crowns."—REV. xix. 12.

WOULD you form a true estimate of the things of time and sense, you must visit the apartments of the dying, especially of the godly. The sum of their report will accord with the patriarch's, " few and evil have been the days of my pilgrimage." With the utmost sincerity, consistent with the awful solemnity the approach of death commands, they will assure you that every thing beneath the sun of an external nature, is full of vexation and sorrow ; and that blighted hopes and afflicting disappointments have been the fruition of their efforts to realize permanent good from outward causes. The fleeting nature of earthly blessedness is acknowledged by experience which preaches to the believer's heart with a never-varying sound, and admonishes that vain and delusive are the expectations founded on them.

The pomp and pageantry of men are passing away as fast as time moves onward ; and the honours of the most exalted, after they have reached their summit, soon descend into the valley of humility, and fade away like the leaves of autumn ; they soon enter into the bleak winter of life, terminate in sorrow and death, and for ever wither and decay. Where is the captivating eloquence of a Cicero or a Demosthenes ? It has ceased for ever. The tongue which once moved to give expression to the most elevated ideas, now ceases its cunning, and lies dormant in the grave. And this is the end of every earthly honour. Kingdoms and states are falling into ruins

by the mouldering hand of time; and the glory of sceptres and crowns are but the triumph of a day. The regal apparel of a monarch shall be eaten up by the moth; and his princely crown, which evinced his distinction and greatness among men, shall hereafter proclaim his vanity, (if these are the foundation of his trust) in a knell which will thrill through every avenue of his soul with awful peals of thunder. Bereaved of these mere outward attractions, or of whatever constitutes the object of desire, delight, and trust, the men of the world have lost their all; and despair must be the inevitable result, unless the mind be supernaturally borne up against its powerful influence. To this source, and the sovereign withdrawal of this influence, may be traced the causes of suicide which defile the land, and other events which blast the page of life. But as it regards the rich trophy of eternal love, even though, like Paul, he is thrust within the gloomy precincts of a prison, and oppressed by the taunts of his fellow men, the abundant supplies of grace, equal to his day of trial, granted to him, are amply sufficient to support his soul; and the soul-reviving presence of Jesus transforms his prison to a paradise, and his place of solitude to a situation of heavenly converse and delight.

Thus have many of the honored saints of the Most High often been favored with the presence of their Beloved, and fired with holy zeal and admiration in the contemplation. How truly unspeakable were the glories of his Person as displayed to John in the solitary Isle of Patmos. No wonder that he was led captive by the view, even in a state of exile. Marvellous contrast! He who leaned on the Saviour's breast at his last most memorable supper, in company with his fellow disciples, and subsequently beheld his temples adorned with a torturing crown and thorns, and his body expanded on the cross, agonizing in all the pangs of death, now beholds him as a triumphant conqueror, clad in the vesture of power and the garments of praise, and is ravished beyond measure at the sight. With this view how does the mind sicken at transitory things! it is lost in ecstasy. The blessed rhapsody this beloved saint experienced from the unexpected visitation can be but faintly conceived. No language can describe with true justness and effect the awful majesty and ineffable glory of his countenance, which at once resembled the sun as it shines in its meridian strength, and the combination of every sweetness, perfection, grace and glory. Ah! well might his voice, which was as the sound of many waters, inspire his mind with holy awe, and heavenly transport. Well might the mere glance of this glorious personage, who excels every other in an assemblage of beauties and attractions, cause this honoured servant to fall speechless at his feet "as one that is dead." It was Jesus, the Alpha and Omega, "the bright and morning star." It was thy incarnate Saviour, O believer, who is the subject of this blessed vision. "I am Alpha and Omega, the beginning and the ending, which is, and which was, and which was to come, the Almighty!" Then follows

a rich portrait of his Person in sweet and intelligible language, so as to rivet the attention and esteem of every lover of the sacred mysteries of the cross. Rev. i.

That the dear Redeemer is the personage described by John in our text, let the context decide. "And I saw heaven opened, and beheld a white horse; and he that sat upon it was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and *on his head were many crowns*; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called, the Word of God." Now, as this description cannot apply to either angels or justified spirits, it must of necessity refer to Immanuel, whose vesture dipped in blood so truly prefigures his agony and bloody sweat in the garden of Gethsemane. The brilliant crowns which adorn the majestic head of the Redeemer are many. Each one is a lively emblem of his dignity, and serves to proclaim his kingly authority and dominion, and to display the trophies of his many victories. The gems with which his crown is studded are glorious and costly beyond degree, but add nothing to the lustre of his countenance, which in itself, is superlatively lovely and can receive no addition, nor suffer any diminution from its essential glory. Let us briefly contemplate him as faith beholds him.

First. In his essential crown of Godhead.

Secondly. In his personal crown of God-man.

Thirdly. In his mediatorial crown as Mediator.

Fourthly. In his rightful crown, put on his head by all his people.

The *essential* crown, inseparable from deity, sparkles on the head of Jesus with resplendant lustre in the abodes of bliss, from eternity to eternity. And when at his command the holy angels worshipped him, Heb. i. 6. they acknowledged his divinity in their adorations, and confessed that he was the true object of their devotion. This essential crown is manifest in the wondrous field of nature. Every blade of grass, and every particle of dust, proclaim his power and Godhead. Human wisdom cannot fathom the mystery. And as it regards the mysterious dispensations of his providence over all created intelligences and things, and the more marvellous displays of special grace and favor to his church, it shines harmoniously throughout the whole with unequalled glory and grandeur.

The co-equality of each person in the Godhead is a precious truth, and its glory is revealed by the diversified operations of each divine person. The grace of the Father, the love of the Son, and the work of the Holy Ghost in the grand matter of redemption, are incontestible proofs of their deity and oneness. But all things, and the government of them, being committed to and vested in the Son, on his shoulders rests all responsibility, and on his head is the personal crown of glory, connected with salvation. He possesses an infinite perfection of wisdom, love, mercy, power, beauty and grace, and these properties constitute many crowns.

Jesus also wears the *mediatorial* crown, both of office and of work. He has derived this glory from the infinite merit and dignity of his labours in the redemption of his church. When in the eternal councils he undertook the official character of a Mediator, he was crowned by the eternal Three-One Jehovah with the crown of glory due to his engagements. The super-eminent dignity of his person as God-man rendered him pre-eminently meet to represent his church through all the changing scenes of time to eternity. On the unfolding of every leaf of the mysterious book of providence, loud hallelujahs resound, through heaven's vast concave, from every redeemed saint and hymning seraph, who in their responsive songs hail him infinitely supreme, and crown him Lord of all. His passion on the cross, and triumphant victories over sin, death, and hell, have added immortal laurels to his diadem, all of which set forth his glory and proclaim his renown. Moreover, he was crowned by the eternal Jehovah with well-earned honours at the period of his birth; at his baptism; at his public entrance into the ministry; on the termination of his temptation in the wilderness; on the cross; at his resurrection from the tomb, and ascension into glory; and at his exaltation to his Father's right hand, where he arrived as a mighty conqueror. The brightness of this crown becomes further apparent as his mediatorial engagements are fulfilled. In his *princely* office as the King of saints, he is crowned as becomes the exalted station, Rev. xix. 16. "

In his *priestly* office he is equally honoured with immortal glory. The intrinsic merit and efficacy of his atoning blood, which saves to the very uttermost, and cleanses the vilest rebel whose hope reposes in it, never fails to bring a revenue of praise. The blood of bulls and of goats under the legal dispensation possessed no merit, but only served to prefigure the everlasting efficacy of the immortal blood of the Lamb. The precious fountain of redeeming blood, flowing from Immanuel's veins, is all merit, and its value is above all price; and the result of the emission of these vital streams from the heart of Jesus, must and will redound to his eternal glory.

In his *prophetic* office he develops the glory of his wisdom in the instruction of his people, by teaching them "as man never taught." He instructs them in the way they should go, and gives them counsel in times of great perplexity and darkness; and through the Holy Spirit opens up to them discoveries of himself, and the excellency of his word, in which is contained blessed tidings of real joy to every saint. In short, every name, relation, office, and character that he sustains in his Zion, is a crown of glory; and in whatever way the eye of faith beholds him, whether it be in the days of his humiliation, or at his exalted eminence at his Father's right hand, in the endearing character of a Mediator, in either case he is unspeakably illustrious, and appears covered with immortal glory, and crowns of his own achieving, which shall never fade away.

He is, moreover, crowned by all his redeemed people individually, for whom he bled and died. This is his *rightful* crown. At the spi-

ritual birth of every blood-bought saint he receives the travail of his soul, and a new trophy of his victory. All the hosannahs that they raise for deliverance from the faugs of satan, are crowns of glory put upon his head. Every worthy of the patriarchal age who viewed the Redeemer through the types and shadows of the ceremonial law, saw his Godhead veiled in human flesh, acknowledged his divinity, and thus placed the rightful crown upon his sacred head. And every successive believer in him, from righteous Abel down to the latest period in the gospel church, have bowed to his Almighty sceptre, and given him the crown of their salvation.

It is the hand of faith that crowns the Redeemer. "Without faith it is impossible to please him." It was this holy principle that was instrumental in effecting the wondrous deeds recorded by the great apostle of the gentiles, in his letter to the Hebrew church; and it is truly wonderful what has been accomplished by this precious shield. Every act of faith in the Redeemer, however feeble, as it is an effect springing from the grand cause of which he is the Author, is a crown of glory on his head. As unbelief in the testimony of truth dishonours the Redeemer, so faith in his mediation exalts him. As this holy principle is predominant in its actings over infidelity, so will the genuine fruits of peace, and love, and joy abound. If that consistency of conduct, which is so bright an ornament to the christian character, when it emanates from legitimate causes, proceeds not from gospel principles, it is of no value. A mere external conformity to the letter of divine injunction, however desirable it is between man and man, is but as whitewash to the sepulchre, which dishonours rather than crowns the Redeemer with glory. Nothing but the fruits of faith, begotten by the Holy Ghost, can glorify the blessed Saviour. The very mournings and lamentations of his soul over sin, as they are sterling evidences of a life of faith by its warfare with its opponent, and are succeeded by the real blessings of deliverance by his Almighty power, are crowns of felicity and glory put upon his head. It is not sorrow and sadness, but faith that adds the crown.

The declaration of Jesus, "thou shalt glorify me," will assuredly be verified in the experience of all his saints. Many of the weaklings of his flock are frequently at a loss to account for their experience being subservient to that end, yet it is surely the fact. It must, however, be admitted, that sin abstractedly cannot glorify him. Abraham, Isaac, Jacob, David, Peter, and other eminent saints, to whom the Holy Spirit has condescended to allude as illustrious gems in the Saviour's crown, these sinned, some of them foully; their sins did not crown his head with glory, but on the contrary, they opened up afresh his bleeding wounds. Nevertheless, the fruits of sin being accompanied or followed by the fruits of redeeming love, in the production of faith and repentance, these sacred actings produce fresh honours to his name, and add additional crowns of glory upon his majestic head.

Whatever be thy case, O believer, whether it be painful or pleasant;

certainly overrule and sanctify it for thy profit; but, as the
own glory. Thou art sometimes full of legal pride,
so, thy Lord will strip thee of thy fair plumage.
ration. Perhaps thou dost not immediately
sign of the dispensation; but wait the issue
edness of being disrobed of this specious
himself the crown of glory which he will
rt led forth in "the dances of those
f glory is the Lord's. Every delight-
er transient or prolonged; all thy
of life; every act of prayer to
rough a dear Redeemer; and
goodness to thee in the varied
e; for the blessings of crea-
ings of redemption, and the
mon,—these, and the countless
receiving from thine illustrious Lord
ard, are all evidences of his conquest, and
upon his head.
ough him all our blessings flow, and to him all our praise
due. He is worthy to receive our perpetual hallelujahs, but, alas!

"How jarring, and how low,
Are all the notes we raise."

The grand burst of praise is reserved for the final coronation. And who can fortel the fulness and measure of that felicity which will pervade the breast of every saint, when he arrives safely, through every storm and tempest, into the sacred asylum of heaven secure from every pain and conflict; when he beholds his Jesus, the Sun of suns, in open vision sitting at the marriage festival as a mighty conqueror, adorned with his many crowns of dignity and glory; and when amongst the countless number he espies the very one he has put upon his head, when he was ascribing to him the sole honour of his salvation!

After the solemnities of the last judgment are for ever past away will follow the christian's jubilee. The coronation of the illustrious Lamb and his spouse will succeed the day of final retribution. This wondrous period is fast hastening on when the gloomy receptacles of the dead must relinquish their charge; when the rocks will rend, the earth shall quake; and when the arch-angel's loud trumpet will call to judgment. Every eye shall then behold the Redeemer clothed in majesty and glory, and be constrained to acquiesce in the justice of his sentence. If it be to endless wrath, the doom of impenitent sinners, his justice will be glorified; and if, on the other hand, it be to be brought to the bar, not to be tried, (as is the opinion of some) but to receive an eternal acquittal and a free justification before an assembled world, as will be the honour of every saint; in each case the Redeemer will be glorified, but especially so in the salutation to the elect, "Come ye blessed of my Father," &c.

But, to behold the Redeemer in his coronation robes at his royal banquet! O glorious sight! Precious Redeemer, how infinitely worthy art thou to receive the fruit of thine amazing sufferings. Surely it evinces an infinite stoop of condescension towards such unworthy worms, to *behold* them; much more to accept their poor perfumes, their praises, through the rich merits of thine atoning blood. In receiving our ascriptions, frail, feeble, and imperfect as they are, bounded by mortality, thou receivest the fruition of thine own rich, free, and endless love; and of thine own we cheerfully yield thee.

On this subject contemplation can rise no higher than revealed truth, and is lost in the fathomless sublime. The pinions of faith soar aloft, but cannot approach near the sun in its glory, vested with earthly habiliments. Oh! the immortal blessedness which awaits every saint the moment "death enters his borders" and discharges him from his warfare. He will then receive an incorruptible crown of righteousness. Aloof from sin and sorrow; freed from all anxieties and pain; held in the eternal embrace of her heavenly husband in the mansions of eternal day:—this is indeed blessedness and felicity past human comprehension! With such a prospect full in view, and the arms of faith expanded, how delightful to fall like good old Simeon, into the peaceful slumbers of death, and enter the joys of heaven.

April 12, 1828.

AMOR VERITATIS.

(For the Spiritual Magazine.)

THE ROD OF AARON.

AMONG all the miracles flowing from sovereign love, which Jehovah wrought for and in the midst of his chosen nation, this of the flourishing of Aaron's rod, is none of the least. This miracle was to prove Jehovah's choice of Aaron to the office of high priest, as well as to confirm the Lord's choice of the house of Levi, for priests and ministers in holy things; and likewise to stay the murmurings of the children of Israel, for they were a rebellious people. But then we are to recollect, that the people were in some respects, a typical people, and that the high priest was typical of a better high priest: and if in our searching the scriptures, our minds are not led to behold something of Jesus our glorious High Priest, we miss the chief intent of the Holy Ghost. Several circumstances justify the assertion, that Jesus himself was typified by the rod of Aaron.

1. This rod was for one house. Num. xvii. 3. So Jesus is the head of his Father's house. 2. This rod was laid up before the Lord, ver. 8—10. Heb. ix. 4. And our great High Priest is ever in the presence of God for us, he being the only one that could draw near to God on our behalf with a sacrifice adequate to make an atonement for the chosen nation. 3. Jesus bears the appellation, a rod, in Isaiah xi. 1. and such a rod as is not to be found among all

the sons of God, possessing the fulness of the Spirit without measure, and in all things he has the pre-eminence.

The rod of Aaron we are told budded, blossomed, and brought forth almonds; in like manner does our antitypical rod.

1. He buds. Buds on a tree or branch, literally, are a *preparation* for bringing forth fruit; and here we must look back to the covenant engagements of the Son of God, and we shall find some valuable buds indeed. For what are his covenant engagements but *preparations* for bringing forth fruit? As this covenant is ordered in all things, it contains what he had to do, what he had to suffer, what qualifications he should possess both for doing and suffering, what offices and characters he should sustain, and what the glory that should follow.

2. He blossoms. The blossom is nothing more than the bud expanded; to blossom therefore is to open wide the previous buds. Here again we find Immanuel. "God hath spoken by his Son," is the language of scripture; indeed he only is the revealer of secrets, for "no man hath seen God at any time, the only begotten Son which is in the bosom of the Father, he hath declared him." John i. 18. The first blossom was in paradise, "the seed of the woman shall bruise the serpent's head;" and all the revelations, promises, and covenants, made to and with Noah, Abraham, Isaac, Jacob, and others, served in their measure to preach the covenant engagements of Jesus Christ the Son of God. And we find that the buds expanded wider by the prophets, until Immanuel came in person to fulfil his engagements, then he blossomed indeed; by his apostles, he by the Holy Spirit laid open more and more the things concerning himself; and in the present day ministers cannot preach the gospel, without coming to the covenant of grace.

3. He brings forth fruit. The fruit which he bears is 'sweet almonds,' precious fruit: how precious then the rod. Well might it be said, "unto you which believe he is precious." Pardon of sin is one fruit. We have redemption through his blood, even the forgiveness of sin; all sins, sins of thought, words, and actions; sins past, present, and to come. Yes, you who are quickened, are forgiven *all* trespasses. Col. ii. 13. And this pardon does not grow partly on you and partly on the precious rod; no, no, your repentance though connected with, is no cause of your pardon. Both repentance and remission of sins are gifts of rich grace; hence it is that Jehovah pardons for his own name's sake, and for the sake of Immanuel's atonement, he is faithful and just to forgive sin, and to cleanse from all unrighteousness.

A righteousness to answer the demands of the holy and just law of God is another fruit of this rod. Persons in this part of the world tell us, that the *sufferings* of Jesus make people that trust in him righteous. Now I am far from thinking lightly of the sufferings of Christ, but to say that suffering *alone* can make any one righteous, shews ignorance of those parts of divine truth which say, "by the

obedience of one shall many be made righteous." Besides, if suffering the proper penalty due to sin make any one righteous, then it follows that all the damned in hell are righteous, and the very devils themselves are righteous, because they are *sufferers*. What then becomes of the righteousness of God? but we know that the law of God required a perfect *obedience* from a perfect or sinless creature, as well as suffering a penalty in case of disobedience; hence it becomes necessary that sinners not only suffer, but likewise obey, and as no man does obey fully, we see the necessity of the obedience of Jesus. Blessed be God that we have a righteousness in Jehovah Jesus!

Peace with God is another fruit growing on this rod. Access to and acceptance with God are likewise among many other fruits of this rod. But, Mr. Editor, my paper fails, I must therefore only say, if the enjoyment of this rod will not stay our murmurings, nothing will. Wishing grace, mercy, and peace to you and your readers,

I remain your's,

Yorkshire, July 1, 1828.

ZOAR.

P. S. I find your correspondent Gaius tells us in Junè Number, page 17, that the Sonship of Jesus is founded in the union of his human and divine natures, that is, if I understood him aright. I for one should be thankful to Gaius if he would prove this, with a *thus saith the Lord*.

(To the Editor of the Spiritual Magazine.)

THE DOCTRINE OF THE PRE-EXISTENCE OF THE HUMAN SOUL OF CHRIST.

Mr. Editor,

As a constant reader of the Spiritual Magazine I with sorrow perused the pages of your correspondent, Gaius, on the pre-existence of the human soul of Christ, and the more so as your correspondent, Love-Truth, informed you he should no more resume the subject. I must say I read with pleasure the piece written by him, and likewise the original essay on the same subject, and could say, their words are weighty; but on the other hand, to friend Gaius, with one of old, what doth your arguing prove? except to perplex the minds of the weak in faith and rob them of their comfort, or make them sad whom God hath not made sad.

The doctrine of the pre-existence of the human soul of Christ plainly appears to me to be in direct opposition to the revealed truths of God. The promise made to the church of Christ was, "the seed of the woman shall bruise the serpent's head:" but how that could be the *seed of the woman* which was created before the woman was in existence remains to be proved. To me it appears a contradiction in terms; and yet into this labyrinth some have brought themselves, in trying to bring that down to carnal reason which God in wisdom hath left as a subject for faith.

The next thing I would mention, and which by no means can be considered the least, is, what the man after God's own heart uttered, and which are said to be the last words of David : " although my house be not so with God, yet he hath made with me *an everlasting covenant*, ordered in all things and sure ; for this is all my salvation and all my desire, although he makes it not to grow." But, according to friend Gaius's creed, there was first a creation, and then the covenant made. Consequently, David, the man after God's own heart must be mistaken, the *everlasting* covenant set aside, and thus the church of God be undermined even to the foundation. From all such doctrines, good Lord, deliver us. The next passage which presents itself is what the Holy Ghost hath declared by the apostle Paul to the Galatians. " But when the fulness of the time was come, God sent forth his Son, *made of a woman*, made under the law." But how, as in the former, I would ask, could that be made of a woman which pre-existed before the woman ? For Gaius declares the very nature that suffered had previously consented to do so.

Another I would notice is that of St. Luke's gospel i. 31, &c. " And, behold, *thou shalt conceive in thy womb*, and bring forth a son," &c. I can but notice how particular the Holy Ghost has been in wording the above-mentioned passage of holy writ. *Thou shalt conceive in thy womb*, and bring forth a son, &c. If pre-existing before, I would ask where then is the conception in the womb of the virgin ? But the Holy Ghost has given a further account still. " He shall be great, and shall be called the Son of the Highest." Said Mary, how shall this be ? " And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee, therefore also that holy thing which shall be born of thee, shall be called the Son of God." Here we have clearly revealed the origin of the Son of God as respects his manhood, it being by the immediate operation of the Holy Ghost in the womb of the virgin. And this agrees with another part of divine writ. " Forasmuch then as the children are *partakers of flesh and blood*, himself likewise *took part of the same*." But, according to the pre-existing scheme, instead of He, the second Person in the ever adorable Trinity, taking upon him our nature, man was created in the nature which He, Christ, pre-existed in before the creation of man. A plain contradiction of all the above-mentioned scriptures.

Being much perplexed in reading your correspondent Gaius's account, the above passages have arisen in my mind, which to me are quite satisfactory and decisive to the point in hand. I have, therefore, written them without comment, which to me would appear like holding a taper to the sun at noon-day. If you think proper to give this a place in your Saints' Treasury, the same truths may be made a blessing to some others as well as myself, and my end in writing will be abundantly answered.

Jesus, thy chosen fold preserve,
While men from truth to error swerve ;
Thou art our Shepherd, O that we
May hear thy voice, and follow thee.

No doctrine let thy church believe,
 No counsels own or creeds receive,
 But what in all things shall accord
 With thy most pure and holy word.

A CONSTANT READER
 OF THE SPIRITUAL MAGAZINE.

June 12, 1828.

(To the Editor of the Spiritual Magazine.)

ON THE PRE-EXISTENCE OF THE HUMAN SOUL OF CHRIST.

Mr. Editor,

I HAVE for about twelve months been a reader of the *Spiritual Magazine*, and not (I hope) without reaping much spiritual profit and instruction. With some degree of pleasure I have listened to the late controversy on the pre-existence of the human soul of Christ; which, to the credit of your correspondents, has evinced much of the loving spirit of the meek and lowly Jesus. You would not have been troubled with these lines, had not "Lover of Truth" intimated a determination no more to resume the subject: not that I intend to enter into controversy with either of your friends,—for truth is the sole object of my pursuit, and to be established in all the doctrines of grace is my humble desire. Therefore, trusting I have found the carcass of the lion, you will, I doubt not, excuse me while I endeavour to obtain the honey of information.

In your April Number there appeared an 'Essay' on the subject, the writer of which considers the idea of the necessity of the human soul of Christ being present at the formation of the covenant of grace, and a contracting party therein, as incompatible with, and entirely destructive of, the eternity of its nature. I confess this has been for some time a stumbling block to me. And when you, in May Number, announced the arrival of a second reply from "Gaius," I quite expected something would be advanced that might have a tendency to remove it. But to my surprise, almost every objection was answered but the one in question.

"Gaius" says, page 16, "Christ not only stood in the decree as the sacrifice of his chosen, but stood in covenant as such, and represented his church in his person,—possessing her nature." But did not Christ actually stand in covenant as the sacrifice and representative of his church, prior to his assuming her nature? Is not the covenant of redemption entered into by Father, Son, and Holy Ghost, actually as ancient as the decree to save? or, does it bear a more recent date? Should you, Mr. Editor, do me the favour to insert the above, brother "Gaius" will very much oblige me by a brief answer to the foregoing queries.

Your's, &c.

SEEK TRUTH.

ORIGINAL ESSAYS.

XL.

DISAPPOINTMENT.

"Vanity of vanities, saith the preacher, vanity of vanities; all is vanity."—Eccles. i. 2.

THE perusal of our motto will preclude both the necessity and propriety of entering into a detail of the cares and sorrows of the worldly, so naturally suggested by the subject marked down for present observation. The reader will recollect that these papers have been composed, from the commencement of the series, with an eye to the title of the work in which they appear, and have had as little to do with topics of a contrary nature as the circumstances attending their preparation would allow. It is not, generally speaking, that we do wrong to such subjects when elucidating their various branches by reference to carnal things; neither is it conceived that, by an occasional departure from those that are strictly and wholly spiritual, we desert the post we have assumed. But the human heart is so earthly and sensual that we feel the force of rigid constraint to pursue our course with all prudence, lest we sink the object at which we aim, in the effort to be approved of men.

It is our desire, on this occasion, to note a few instances of the origin and influence of disappointment in the chequered experience of the believer, that we may bring to remembrance some of the 'strong consolations' which are always at hand, and often cheer the heart, in the time of need.

1. The young convert is subject to disappointment from misconception of the general dealings of God with his people. If he have come to Christ in the day of youth, or when but partially favoured with the ordinary means of grace, or while encompassed with stout-hearted enemies to God and his truth, he is liable to peculiar obstructions and difficulties, in addition to those which he begins to find prevalent within. Should he have found mercy with the Lord by means of teachers not thoroughly trained to the services required in the school of Christ, his pervading feelings will tell to his brethren the disadvantages under which he labours. Many young disciples, even though adorned with hoary hairs, have been misled by statements of the pleasantness of a religious life, and have expected to travel in peaceful paths to the end of their pilgrimage. Some have misconstrued the faithful directions of their elders, and, notwithstanding the possession of a spirit of fear and of a sound mind, have found frequent cause to deplore the errors of an immature judgment. Others, though convinced by painful experience that they have entered 'a thorny road,' seek to pluck the flowers and to taste the sweets which are distributed along the path, rather than to be 'shod with the prepara-

tion of the gospel,' that they may pursue their way surely and with safety.

That disappointment should ensue, is not surprising to those who have made good the greater part of their journey; but the young, heedless, and often hasty traveller, discouraged to find his impediments increase, becomes alarmed, and sometimes gives utterance to the state of his mind in loud and bitter complaints. Each new difficulty brings its peculiar and unexpected trial, and he forebodes such aggravated ills as he knows are too weighty in his own strength to be borne. At these times the Lord's hand is interposed. These are the seasons for which he waits to be gracious. And in whatsoever character he reveals himself the sorrowing believer learns that it is with seasonable aid: according to the degree of weakness to which he is reduced, is strength vouchsafed: according to the magnitude of his necessities, he is supplied with needful good.

2. The advanced christian is seldom less subject to disappointment, though it will be found generally issuing from a different cause. His conception of the dealings of God with his people may be correct. He may hold close communion with God, being strong in faith, abounding in hope, and filled with love. He may know what it is to follow hard after the three favoured apostles, and to realize the beamings of the transfiguration-glory; or with that other favoured apostle he may have received a third-heaven revelation. The church and the world may have taken knowledge of him that he has been with Jesus; and, like the disciple of Joppa, he may be full of good works and almsgiving. And yet it will appear that he also in his heavenly course is the subject of disappointment.

In the case of the young traveller, this weather-beaten pilgrim is prepared to expect the outpouring of his complaints, and to listen to his 'loud lament;' and without surprize he lends an ear to those doleful sounds. But who may describe the frequent astonishment of junior pilgrims, when told that their long tried brethren endure from step to step, and from stage to stage in their journey, disappointment as deep, and sorrow as severe as themselves? That our fellows, Zion-ward, may walk more closely with us on the way, we will state briefly a few particulars.

Disappointment results from the loss of the presence of Christ. The believer is acquainted in a high degree with his exalted privileges. By the spirit of adoption he is enabled to claim mystical relationship with Christ. From effectual calling, he traces the mercies of the covenant to their grand origin. The sovereign purposes of Jehovah, the choice and adoption of the church, and his own interest therein, are revealed to him. He rejoices in the manifestation of divine grace, and worships God in spirit and in truth. As a son in the redeemed family, he has access to the throne of his heavenly Father, and is found habitually making known his requests and receiving favours thence. From plentiful communications of grace, and holy freedom engendered by frequent answers of peace to the prayer of

faith, he is raised above his foes and his fears, he rejoices in Christ Jesus, and has no confidence in the flesh.

But his is not an unclouded day. He is still in the wilderness, and exposed to the lowering cloud and the roaring tempest. To-day he walks in the light of the sun; a bright scene is spread above and around him. Each grace of the Spirit is active in the service, and to the honour of its divine Author. The Father's love beams resplendantly on the face of Christ, and is reflected on his peaceful countenance. To-morrow, clouds arise and overcast his horizon, gather together and increase to an impervious veil; the glorious sun is no longer seen, and the darkness in which he is involved is portentous of the approaching storm. The beams of the morning arise before him, faintly prefiguring the glory and felicity he enjoys in his soul; anon, the shades of the evening fail in representing the gloom and the sadness which reign within. Such are the diversities of light and shade in the experience of the advanced christian. Such are some of the sorrowful results of loss of the presence of Christ.

Disappointment is felt from the defection of his companions in the faith. It was not the Lord's pleasure to allude to the consequences of the departure from him of those who took offence at his doctrine; yet from the character given them it may be conceived what those effects were on the minds of their brethren: "many of his disciples when they had heard, said, this is a hard saying, who can hear it?" observing that they were 'his disciples' who were thus offended, it may be concluded, that among them were such as had held sweet converse with the twelve, and who had hung with delight on the lips of their divine Master. It is a matter of doubt whether, in departing from the literal presence and ministry of Christ, they are to be considered as 'given over to a reprobate mind.' The solemn consideration that "from that time many went back and walked no more with him," is in proof that they *had* walked with him, and communed with him and his faithful disciples. Probably they were of the description of the wayside hearers in the parable. But whatever might have been the impression on the minds of those who maintained their steadfastness, as to the character of these separatists, their grief must have increased at every recollection of past intimacy and fellowship. Yes, the disappointment is great which succeeds the loss of companions in the faith.

The conduct of faithless brethren is indelibly engraven on the tablet of the heart and memory, and each line of the affecting record teems with argument for renewed sorrow. Whether former interchange of sentiment and feelings, or the mutual advantages of free intercourse on all things relating to spiritual prosperity, be contemplated, disappointment, stern disappointment, adds dejection to the fallen countenance and grief to the soul. "Hosanna to the Son of David: blessed is he that cometh in the name of the Lord; hosanna in the highest!" He is the friend who loveth at all times,—who sticketh closer than a brother. He is the brother born for adversity.

Our brethren, while reading, will have followed out these ideas to an extent far beyond the ability or the means we have of collecting them. Peace be on them, and mercy, and upon the Israel of God.

AN ANSWER TO ELAM AND JESSE HOPWOOD.

(To the Editor of the Saints' Treasury).

SIR,

ACCORDING to the title of your Magazine I take it for granted you will act impartially with your various Correspondents, and give them all an opportunity of defending themselves as far as God's truth is concerned, which is the saint's best treasure, and ought to be carefully protected in your Magazine. Having read Mr. Jesse Hopwood's reply to Elam in your Magazine for this month (July) respecting an accusation of being unsound in the faith, which I did not intend noticing; but on being informed, and in the perusing it over again, I perceive he hath sent it out as a conclusive answer to my pamphlet, under the very specious appearance of satisfying one of his own kindred, *namely Elam*, in order to creep out, at least with the appearance of having made some kind of a defence, after having kept in the back ground for six months; in which defence he has endeavoured to cast a dismal darkening shade over my pamphlet, (*which exposes his error*); and, in the end, very awfully and presumingly appeals to the day of judgment in a fragment, which puts me in mind of his solemn appeals and pressing invitations to his hearers, to be informed of his errors when they see them, or hear any thing drop from his lips repugnant to God's word, whereas the first word of plain and honest dealing of this kind is sure to shut them out of his company for ever after, which conduct carries with it an indication of conscious guilt instead of innocence. I shall, therefore, Mr. Editor, make a few remarks on Elam's request, and the Rev. Jesse Hopwood's presumed defence in answer thereto, and have to request as a favor, that you will give them a place in your next Number. In the first place, *Elam* informs you that he obtained by favor a perusal of my pamphlet, which he declares contains matter of a very serious nature in connection with a right understanding of the truths of the gospel, which most certainly is the case. He goes on, saying, 'I choose to be known to the public only under the enigmatical form of four initial letters;' and then acknowledges that I am not ashamed of my name, as it appears twice in my book, which renders a reason for withdrawing from the communion of the Rev. Jesse Hopwood, of Union Chapel, Chelsea. Elam, then complains of my uncouth manner and lack of conception in conveying my feelings, which renders it rather a difficult affair (or troublesome task to him) to understand the precise nature of my charge against the Rev. Jesse Hopwood; and as to the appendages that follow my let-

ters, and particularly my exposing the errors in conduct of the above gentleman, Elam presumes that neither himself nor the public have any thing to do with, GRANTED; but the real saints of God have: for Christ himself declares, "by their fruits you shall know them." What Elam calls the appendages to my letters I have no doubt are very offensive to some, for they contain the marrow that is concealed in the bone of contention between the free sons of Zion, and her bastard race; on which account, I have published a second edition of my book, with a few more appendages to it, which will afford sufficient and ample ground for close enquiry (according to Elam's judgment) seeing it comes forth as a solemn charge (he says) 'against a young and aspiring servant of Christ.' Elam then names the charge, and says he is not disposed to require any scripture proof from his friend for what he advances; all he wishes is, for Mr. Hopwood to give a public explanatory statement on the important point. This will satisfy Elam, *but not God's saints*. How any servant of Christ can give any thing like an explanatory statement on any important point of doctrine, without producing scripture proof, is, to me, a mystery itself that wants explaining. Elam then goes on, saying, 'he has reason to believe Mr. Hopwood is an occasional contributor to your Magazine, and presumes the pages will be open to him for the above purpose, in order to convince his friends of the soundness of his creed, which Elam is convinced can never take place by means of my *singular pamphlet*. Thus much in answer to Elam.

Now, as it respects Mr. Hopwood, you will please to observe, Mr. Editor, in the first place the above Rev. Gentleman declares, he should not have thought it necessary to notice the (solemn) charge brought against him by a person (he says) who never was a member of his church, and consequently can have no very special claim upon his attention (*the honor of the Almighty is here entirely left out of the question*). In answer to which, Mr. Editor, by your permission, I will put a few questions to that gentleman, and leave his own conscience to answer them. Pray, Sir, what is it that constitutes and makes a member of your church? Is there any other ruling voice than your own? Do you not receive those that offer themselves to you entirely on your own judgment? Have your deacons and elders any authority in this matter? Why and wherefore did you press me so frequent to sit down with you at the Lord's table, acknowledging yourself thoroughly convinced of the sterling nature of my experience in divine things, and likewise of the reality and genuineness of my conversion to God? What made you rebuke me so frequent for not sitting down with you, and that even in the presence of the church in November last, after you had administered the ordinance? And how came you to administer the ordinance to me in December? On which day fortnight it was, that you broached the capital error, that still calls aloud for an explanation. Surely this young divine must have been under a strange influence thus to act towards an in-

dividual whom he now declares was no member of his church, and on which account, has no very special claim upon his attention.

Now, Mr. Editor, the apostle tells us "in malice to be children, but in understanding to be men." If I were to ask any godly wise man what would give an individual a special claim upon the attention of any christian minister? the answer must be, uniformity of becoming conduct towards such a minister; if so, it lays with Mr. Hopwood to produce any proof of conduct in me towards himself to the contrary. Consistency and truth we may indeed expect, and ought to find, in those that will be teachers of others; but, I ask, where is either to be found in the above conduct? Pray, Mr. Editor, bear with me while I follow this young divine a little further in what is called his defence. In the first place, he has taken care to keep in the back ground for six months, and now forsooth comes forth, and tells this tale, saying, the fact is, he made use of a phrase with an idea of more forcibly illustrating the blessedness of union with Christ; which phrase, he says, has been torn from its connection, and presented to the public in a garbled form, as if for the very purpose of deceiving. In answer to which, I must inform God's church, the error exposed in my pamphlet was advanced by Mr. Hopwood on Sunday evening, the 16th of December last, and was defended by him on the Sunday morning following, as is mentioned in my book, which error was particularly observed by a very many of his congregation, as well as myself; but this young divine exercises such priestly authority in his sacerdotal office over this simple people, that they dared not, even so much as mention it to him, for fear of being excommunicated, although they did to one another, which would have been proved, if their pastor had permitted a church meeting to have been called. The date of my letter will shew how much time was lost before he was made acquainted with his error; he now endeavours to twist and turn from it, (*without any explanation or acknowledgment*) saying, "as for the sinner's having an equitable claim, &c. because the church has done so and so, this now appears to him neither scripture nor sense, and to acknowledge it as his, would be to confess the weakness of his intellect," &c. This indeed would be a sad degradation to an aspiring young minister, to confess the truth; however, I much fear there will be a worse degradation stare him full in the face some future day, unless he is made sensible of his error. He then takes further refuge in being an extempore speaker, saying, "it is impossible for him to charge his memory with every word he utters, and all he can now say, is, if this absurd passage escaped his lips, he takes consolation in reflecting, that it carries its own remedy with it, and declares its very absurdity precludes danger." And then, to wind up all in a compact way, he entirely throws off the true fear of God, and all reverential awe of the Almighty, by endeavouring to turn God's truth into ridicule, comparing my writing to the burlesque of a caricature, which, he says, will suggest itself to the mind of (*his*) discerning christian: and thus excuses and saves himself from

the irksome task of entering into any explanation upon the subject, although he previously confesses it is a subject of great importance, and that it was necessary for him to be very explicit. And then, forsooth, he gives yourself, Mr. Editor, and the readers of your Magazine, his own *ipsi dixit*, or word of honour, for the integrity of his intentions, and the purity of his doctrine. This is all the explanatory statement he has thought proper to give, which will, no doubt, satisfy Elam and his friends, although not God's saints, who are rather *singular characters*, and, therefore, what Elam calls my *singular pamphlet*, I have no doubt will suit them best.

I hope, Mr. Editor, you will excuse the length of my observations, seeing I could not do justice to myself and God's church in a further suppression of them. I now conclude, wishing mercy and truth may take you by the hand, and safely guard and guide you through this troublesome wilderness to your journey's end, and remain your humble servant at command in all things touching God's kingdom among men,

T. L. STYLES.

8, King's Road, Sloane Square, Chelsea,
Friday, 25th July, 1828.

(To the Editor of the *Spiritual Magazine*.)

FURTHER OBSERVATIONS ON MR. HOPWOOD AND HIS CALUMNIATORS.

Sir,

ALLOW me to offer my thanks to Mr. Hopwood for his prompt and positive denial of the accusation contained in a pamphlet which was noticed in the *Spiritual Magazine* for June. So far as one entirely unconnected with the contending parties may judge, and taking into account the accuser's preposterous and indistinct style, I know not that the respondent could have written more clearly and satisfactorily. The friends of Mr. H. who are removed from the unhappy scene of discord, and for whose information my request was published, will join in the expression of pleasure that so gross and pernicious a sentiment, as that contained in the original charge, should be met with the plain and honest declaration: "to acknowledge it as *mine*, would be to confess the weakness of my intellect, as well as the heterodoxy of my creed."

Since the appearance of the reply to my request, I have seen a second edition, considerably enlarged, of Mr. Styles's "*Alarm in Zion*," and "*Warning Voice*;" which from the commencement of its title to the foot of the last page, presents such a specimen of rhodomontade as, I should think, is without parallel. To the lovers of bombast and low wit, it must afford a delectable treat. I will not attempt to insult the understandings of your readers by soliciting the insertion of any of its contents. The mildest terms of opprobrium, cast in the teeth of one who was *once* admired for 'an uncommon degree of clearness and boldness' in his ministry, are these,

—"the emptiness of his profession," and "the rottenness of his experience in divine things."

It seems to require an effort to leave the notice of this pamphleteer, and return to the subject of which he took advantage to emit the full stream of his malevolence. Mr. Hopwood knows the impropriety of answering railing for railing, and he will do well closely and continually to examine the ground of his theological sentiments. Not so much to shew their agreement with those of his friends, nor to prove them opposed to those of his enemies, but that he may grow in the knowledge and grace of God, and thereby stand fast in his integrity, and firm against those who oppose themselves to the truth. The writer tenders this idea with a degree of confidence in its favourable reception, knowing that the possessor of divine grace is most open to fraternal advice, and reproof if requisite, when uncourtously and unjustly assailed in a righteous cause.

I apprehend the best service Mr. Hopwood could perform, entirely to shut the mouths of his adversaries, would be to enter fully and explicitly into the subject of the atonement, with no reference whatever to the production which has filled the minds of many with disgust. As to "Z. S. S. S." alias "Scarlet Sinner Saved," alias "T. L. Styles," should he again attempt authorship, with a design to notice this letter, "Elam" hopes to be favoured with something more tangible than an absurd parody on a foolish nursery tale!

I am, Sir, your's to serve,

ELAM.

(To the Editor of the Spiritual Magazine.)

QUERY ON THE ATONEMENT.

Dear Sir,

BEING a reader of your periodical work, and an independent in principle, (as to the various sects and parties among men in the religious world,) seeking after truth in all its bearings, and having seen in your Magazine for last month the Rev. Jesse Hopwood's reply to an accusation of unsoundness in the faith, permit me to request that gentleman to state (for the edification of the church) in what sense the church can be said to have made an atonement with Christ, and likewise in what sense the sinner can be said to have an equitable right to claim his pardon?

As that gentleman admits the making use of the phrase, in order to illustrate the blessedness of union with Christ, it would be a great satisfaction to myself and many others if he would favour us with a more explicit statement of his views upon this important subject.

I remain, dear Sir,

Most respectfully, your humble Servant in the search after truth,

AN INDEPENDENT.

REVIEW.

Lectures on the Doctrine of the Holy Trinity. By Edward Andrews, L.L.D. Minister of Beresford Chapel, Walsworth. Second Edition. Palmer.

The first edition of these Lectures was published long before the *Spiritual Magazine* ranked among the numerous periodicals which are supported by the religious world. We have therefore waited the appearance of a second edition to give the volume that respectful notice which the weighty subject, and the 'acceptable service' of its author, demand at our hands.

On mention of THE HOLY TRINITY, "the great, the mighty, and the terrible God, who keepest covenant and mercy," our soul with all its powers is lost in the perception of its own littleness, and overwhelmed with an apprehension of the greatness, the mightiness, and the majesty of the eternal Jehovah. Who are we, and what is the house of our fathers, that to us should be made known the divine perfections,—the vision of God? . . . that we should behold, acknowledge, and adore the mystery of God, and of the Father, and of Christ? Let thy name, O Jehovah, be magnified for ever! "The Lord of hosts is the God of Israel, even a God to Israel."

The church of Christ has continued cause for gratitude and thanksgiving in the issue from the press of publications devoted to the maintenance of the grand principles of true godliness. It is her glory that her interests, both for time and eternity, are secured on ground as firm and immoveable as the base of the eternal hills; but the permanence and durableness of this foundation is not only disputed by the enemies of God,—for the people of God themselves often doubt the stability of the firm rock on which they stand. There are many—yea, are there not very many?—who believe to the saving of the soul, and yet forget the command, "Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces. . . . The unfailing consequence of which neglect is, their faith is small, their hope languid, their joy abounds not. Hence many even to the end of their journey, walk in fear, and at the Jordan

'Affrighted quit the shore.'

Would God there were fewer hindrances thrown in the path of Zion's travellers, by those whose commission requires them to 'cast up, cast up the highway, to gather out the stones, to lift up a standard for the people.'

Of the number of volumes written of late years on the doctrine of the Holy Trinity, no one has given us so great satisfaction, nor yielded so much spiritual profit, as this by Dr. Andrews. Herein the everlasting pillars on which the church, the building of God, is immoveably fixed, are scripturally exhibited; the magnificent

superstructure is described in all its inimitable proportions; and the chief end of the revelation of the purposes and accomplishments of Jehovah are accurately defiled. We therefore most earnestly, and with confidence, commend it to our readers.

The Lectures are founded on these passages of the sacred volume. 1 Kings xviii. 39. 1's. v. 6. Isa. vi. 3. Zech. iv. 6. Acts ii. 4. 1 Cor. ii. 14. 2 Cor. iii. 8.—iii. 17. 2 Pet. iii. 18. Rev. iv. 8. —xix. 16. on the latter text, two Lectures. It were a vain attempt to undertake a general analysis, as the remaining space allotted to this branch of our work would not be sufficient for the purpose. And it would amount almost to an act of injustice towards the author, to wrest any passages from their connexion with the view of proving the value of his admirable performance. It must suffice that we shew the ground he takes in the opening address, and conclude with one of the several inferences contained in the twelfth and last Lecture.

"The doctrine of the Holy Trinity is of the utmost importance, as illustrating every other point of christian theology. The terms, Father, Son, and Holy Ghost, are names not of nature, but of office, not supposing the divine Father to exist before the Son, or the blessed Spirit subsequently to either: the three persons in Jehovah assumed these names to describe the office which each undertook in the covenant of grace: and hence appears the inaccuracy of such expressions as the Son's eternal generation, and the Holy Ghost proceeding, unless taken in a covenant sense: as that one divine Person stipulated to yield obedience, and in this relation to become a Son, and that afterwards his human nature was actually produced by a miraculous conception. He is an equal person in the Godhead by nature; but he becomes a Son only in his federal character. The same may be said of the divine Spirit. The two words by which he is announced to us in the original scriptures, alike signify breath, or that he assumed in the everlasting covenant, the office of breathing life into the spiritually dead. It is true, therefore, that in his covenant office he proceeds from the Father and the Son, that is, that he reveals to the soul the Father's everlasting love, and applies the Son's atoning merits; but it is not true that he naturally proceeds from either: his procession, like the Son's eternal generation, is altogether, and only official. May that eternal Spirit enable us to speak and to hear on this all-momentous subject, with a most devotional reliance on divine aid, with holy fear and humble reverence. If Uzzah was smitten with death for incautiously touching even the symbolical ark, let us beware of trifling, not merely with the revelation, but the very being of God himself."

The inferences deduced from the whole work, are 'admiration,' 'stimulus,' 'humility,' 'self-examination,' 'caution.' That of 'self-examination,' we regret being unable to quote, containing as it does so descriptive and accurate a portrait of those characters who infest our churches with their presence and example, and concerning whom we have often taken occasion to write. We present the reader with that which completes the Lectures and the Volume.

"CAUTION.—Consider well how scripturally this entire argument has proceeded from step to step. We have presented not human inventions but divine assertions. Remember too, that the doctrine of the Trinity is all-momentous; every other may be traced to it. Yet here "we know in part, and prophecy but in part; but when that which is perfect is come, that

which is in part shall be done away. Let us then humbly await the communications of heaven. The highest seraph is probably as much overwhelmed as we in contemplating the essence of Deity. We are lost in the vast profound, which is penetrable only to infinite intelligence: even on the very threshold of his works we are lost. We throw the torch of reason as far as possible into the darkness: its glimmering discovers a few objects just around where it falls, but all is dark besides, above, around, beneath. If on some of the jutting eminences which abound in the measureless abyss, some bold adventurer has struck out a recent light, this only shews the still greater extent of what is yet to be known. Here revelation arises like the day-star:—but as in nature there are some pits which the sun does not illumine, though it may influence them all; some depths impervious to its ray; many a bed of coral in the sea which gains but an offuscated beam, when the flaming orb on the multitudinous wave makes “the one green red;” many a recess of forest gloom that never fully receives the general radiance; and many a rock, whose centre never was and never will be exposed to the light till broken up in the flames of the last day: so it is in the matter of divine revelation—it has told us much, but not all; more than we could expect; and, shall I say? more than we duly consider: and even when improving its information to the utmost, we know little, in comparison of what remains. Who shall unfold the wonders of a grain of sand, of the bee’s scientific toil, or of foresight and political œconomy in the sagacious ant? Who shall explain a drop of dew, or the cheerfulness of the little grasshopper, who sips it on the point of a leaf? Who shall unbar the castle where the thunders dwell, or define the sources of liquid fire which fill the cauldrons of Ætna, Vesuvius, and other tempestuous magazines of nature? Who shall drag forth in review the armies of lightnings, each with his glittering spear? Who shall explain on what original principle the tide rolls back at the appointed hour, and returns with astonishing flow, untired and majestic, to ebb again in vassal obedience?—what is the invisible, the filmy, but the resistless wall, whose echo to the dashing spray is, Thus far shalt thou come, and no farther? You go up to the power of God, and there you rest: you cannot do better. And the man who contests the doctrine of the Trinity because he cannot comprehend it, *THOUGH CLEARLY REVEALED*, is like the rustic who denies the revolution of the earth round the sun, because the latter appears to descend at evening and to rise at morn; or the boy who avers that the spire of a church is less than the blade of grass near which he reclines, because the one is at a distance and the other almost close to his eye; or as a village-fire on the green seems larger to the wandering mendicant who warms his frozen limbs at its genial and ruddy flame, than the Mars planet at a great remove, or the Georgium Sidus, which seems to glitter on the outskirts of the universe.

And what are we to say after such a review? That—here is a glorious and most blessed tri-personal Deity, quite adequate to his own happiness, the great, the ineffable El-Shaddai. Yet he will make his all-sufficiency overflow to his intelligent creatures. He will form a covenant of grace in his sacred Trinity of Persons, by which all the attributes of Jehovah shall marvellously coalesce in the sinner’s salvation. Poor, doubting soul, hear this; let the veteran believer hear it too, and may each adopt the song of the ancient church, Isaiah lxi. 10, “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.” And now we turn away at length with a feeling of anguish from the man who, after an evidence so clear and overwhelming, deliberately rejects the triune God, and thus abandons, *in its first principle, every doctrine peculiar to the gospel, and necessarily connected with everlasting salvation.*”

“Holy, holy, holy, Lord God of Sabaoth.”

“Heaven and earth are full of the majesty of thy glory.”

The Mediation of Jesus Christ. By T. Jones. Westley and Davis.

NOTWITHSTANDING some of the popular errors of professors of religion are sanctioned and approved in this volume, we cannot lay it aside as unworthy our regard or the notice of our readers. It has often occurred to us that the injunction of St. James, "Let the brother of low degree rejoice in that he is exalted," might be stated conversely and enforced with much advantage. Let him of *high* degree rejoice that he is made *low*; and, so far as he may, with a conscience void of offence, let him take his weaker brother by the hand,—acknowledge the fraternal relationship,—and accompany him in his walks in the pastures of divine truth. It is confessed that we ourselves are verily guilty concerning some of our brethren. With respect to books, which is the subject we more immediately allude to, we doubt not we have been individually the losers, by neglect of those wherein we may have casually observed that which corresponded not wholly with our feelings or judgment.

The one now in hand treats of the *extent* of "the mediation of Jesus Christ" unscripturally; the effect of which error is perceptible under several heads of discourse. But, nevertheless, we cannot, after perusing and enjoying a great part of the treatise, refuse to acknowledge the author to be a companion in the faith, and one who has written for the edification and comfort of his brethren. The subject is argued from our Lord's reply to the enquiry of doubting Thomas: "Jesus saith unto him, I am the way, and the truth, and the life." John xiv. 6. The questions, "How is Christ the way?—the truth?—the life?" are answered with great particularity, and their solution forms the principal contents of this work. Of the four parts into which it is divided, the last is by far the most approved: on the *results* of the mediation of Christ. They are contemplated in an attempt to display the glories in the persons in Jehovah severally, as exhibited in the redemption of the church.

From the fourth part we select an interesting passage: and that it may appear in its full character, we withhold further remarks suggested on its perusal.

"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." If you have an humble hope of bearing a part in this immortal song, will you hang down your heads like a bulrush, because you have the honour of following your Lord through many tribulations to his kingdom? The object of their worship "is the Lamb that was slain." Not that the humanity of Christ, which is but a creature, is, simply and formally, the object of their worship; but they worship him who has assumed the human nature into personal union with himself; "God manifest in the flesh," God in Christ. Though the world censure or despise us for "honouring the Son as we honour the Father," we have here a good precedent, as we have, in many places of Scripture, the warrant of an express command. Whether men are pleased or not, we will, we must, worship the Lamb that was slain. Why was he slain? "For us." "He loved us, and washed us from our sins in his own

blood." How was he slain? He did not die a natural death. "He was slain." He did not fall like a hero, by an honorable wound in the field of battle. He died the death of a slave, of a malefactor. Cruelty, malice, and contempt combined to give his sufferings every possible aggravation. On this dark ground, the perfections of God were displayed in their fullest lustre; and they are the perfections of the great Redeemer, and therefore distinctly ascribed to him by the angels in this chorus of celestial praise.

"Power."—"Power belongeth unto God." It belongeth to him eminently and exclusively. All the power of creatures is derived from him. Such is the power of the Lamb. He styles himself the Omnipotent, the upholder and possessor of all things. He exerciseth this power in the human nature. "He doeth what he pleaseth in the armies of heaven, and among the inhabitants of the earth." He has, therefore, all-sufficiency, and uncontrollable authority, for the discharge of his office, as the Mediator and Head of the church.

"Riches."—All the stores of mercy, grace, and comfort, are in him, as light in the sun, or water in the ocean. The apostle, speaking "of the unsearchable riches of Christ," gives us the idea of a mine, the height, length, depth, and breadth of which cannot be investigated, nor the immense wealth it contains be exhausted. Of this fulness the poor are invited to receive freely, and multitudes from age to age have been enriched, and the treasure is still undiminished. None are sent away empty; and when all have been supplied, it will be full as at first.

"Wisdom."—He is "the only wise God, and our Saviour." His knowledge is perfect, his plan is perfect. In himself he is essentially the wisdom of God, and he is our wisdom. It is "life eternal to know the only true God," and therefore it is life eternal to know Jesus Christ whom he hath sent. For he is the only way, and the only door, to this knowledge; no one can come unto God, or attain to any just conceptions of him, but in and by the Son of his love, who so perfectly represents God to us, is so completely the brightness of his glory, and the express image of his person, that whoso hath seen him, "hath seen the Father." By him is opened to us, the unsearchable wisdom of the divine counsels, particularly in the great work of redemption. "No one hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath revealed him." It is by wisdom communicated from him, that his people are made wise unto salvation. Therefore, in time, and to eternity, they will admire and adore his wisdom."

The Call and Change in Time to Blessedness for ever. A Funeral Sermon, occasioned by the generally lamented Decease of Mrs. Elizabeth Williams, the beloved Wife of the Rev. W. B. Williams, M. A. &c. preached in the Episcopal Chapel, Homerton, Middlesex, on Sunday, the 22d of June, 1828. By the Rev. George Mutter, M. A. Rector of Chillenden, Kent, and Minister of the Broadway Church, Westminster. Palmer.

It is seldom that funeral sermons, even from the lips of acknowledged ministers of the gospel, are made the vehicle of communicating the pure and precious truths of the word of God. The destroyer of death, who through death effected the destruction of him that had the power of death, the completeness of whose conquest should ever be present to the believer when considering the subject of death, too often gives place to vain compliments on the faith, or a more vain attempt to commend the good deeds of the departed. Thus one of the most commanding means, so frequently

in possession of the preacher, for speaking well of 'the redemption that is in Christ,' is sacrificed to a very questionable, if not to a decidedly injurious purpose. Mr. Mutter has not fallen into this error.

The sermon is preached from Rom. viii. 28. "We know that all things work together for good," &c. and is chiefly devoted to a consideration of, I. the *characters* described. II. The *means* by which believers become partakers of this love. III. The *blessings* promised.

The dying experience recorded at the close of the sermon, will be read and contemplated by many with considerable profit.

The Roman Catholic Claims; a Question not of Religious Liberty, but of Political Expediency. An Address to the Protestant Dissenters of Great Britain, assigning reasons why (in reference to that subject) they should maintain the most strict Neutrality. With an Appendix. By Joseph Ivimey. Wightman and Cramp.

It is of essential importance that Protestant Dissenters should possess correct and faithful statements of the great question which lies between themselves and the members of the Romish church. For want of this it has been our unhappiness to fall in with numbers of persons of whom we had judged more favourably, floating along the stream of strange opinions, and proving their entire unacquaintance with principles as obvious as the light of day. The *desideratum* is supplied in Mr. Ivimey's pamphlet, to the full extent of an address so brief in comparison with the magnitude of the subject.

In the sections into which it is divided the question is stated, and then follow, sentiments in relation to the Roman Catholics at the Revolution of 1688. historical proof of the subjugation of the English Roman Catholics to the see of Rome, in the reign of James I. historical proofs that the Roman Catholics of the present day are subjugated to the see of Rome, the opinion of Lord Colchester, Lord Somers, and the Rev. Dr. Furneaux, and concluding remarks.

If any Protestant Dissenters are determined to persist in closing their eyes against the positive evidence of modern history, evidence daily and hourly confirmed as it is by the measures of English Papists, we may look for no less an absurdity and abomination, than that they should enrol themselves under a similar banner with the arch-demagogue of the sister country, and openly avow themselves recusants to their faith, and rebels to their sovereign.

An important piece of information, conveyed in one of many valuable notes to this address, will be received with unmixed delight by a large portion of its readers. "It has given me unspeakable pleasure to learn, that the Roman Catholics at the 'Commemoration Dinner,' Lord Stourton, Mr. Charles Butler, &c. &c. were not present at the *invitation*, or with the *concurrence* of the United Committee, but as the personal friends of a gentleman"—a Unitarian.

The Appendix contains the following most interesting documents:

"The Letter of the Pope to the Arch-priest Blackwell, against the oath of allegiance in 1607." "The Protestation of the English Roman Catholics in 1790, copied from the original in the British Museum." And "Proceedings of 'The British and Foreign Unitarian Association,' May 28, 1828."

We strongly recommend Mr. Ivimey's Address to the Protestant Dissenters of Great Britain, in which he has assigned sufficient 'reasons why (in reference to Roman Catholic *claims*) they should maintain THE MOST STRICT NEUTRALITY.'

LITERARY INTELLIGENCE.

Many of our Baptist friends having expressed their desire that a handsome edition of the late Rev. ABRAHAM BOOTH's invaluable works in defence of Pædobaptism was printed, we have the pleasure to inform them, that arrangements have been entered into with Mr. EBENEZER PALMER, of Paternoster Row, who has undertaken to publish the same in three 8vo volumes, printed with a new type, on a very superior paper, and embellished with a frontispiece, exhibiting the Tablet erected to Mr. B.'s memory, in his late Meeting-house, Prescot Street. The publication will be conducted by a committee of the Baptist Fund, and it may confidently be expected early in October.

The Third Volume of the Works of the English and Scottish Reformers, edited by the Rev. THOMAS RUSSELL, will be published on the 1st of September.

In the Press, and will be published, on the 10th instant, Twelve Sermons on the Two Covenants, or, the Law and the Gospel. By the Rev. ROBERT HARKNESS CARNE, A. B. Minister of High Street Chapel, Exeter.

Preparing for publication, Twelve Lectures on Ecclesiastical History and Non-conformity. By the Rev. ISAAC MANN, A. M. Minister of Maze Pond Meeting.

A Fourth Edition of Palmer's, Select Pocket Divinity is just published; the Numbers may now, therefore, be obtained either separately or in boards, and three new Articles are in great forwardness which are intended to complete the Second Volume.

Shortly will be Published, The Preacher's Manual. A Course of Lectures on Preaching. By S. T. STURTEVANT, 2 vols. 12mo.

Just Published, Price 4s.—Crown Street Chapel Tracts, by the Rev. J. REES, containing an Abridgment of Jacomb on the Romans, Harris's on Prayer, and Watson's Divine Cordial, in one volume, 12mo. boards.

ANNIVERSARY, PECKHAM.

The Ninth Anniversary of the Baptist Church, Rye Lane, Peckham, will be held (by divine permission) on Wednesday, the 6th of August, when Three Sermons will be preached:—that in the Morning, at Eleven o'Clock, by Mr. UPTON, of Blackfriars; in the Afternoon, at Three o'Clock, by Mr. DAVIES, of Walworth; and in the Evening, at half-past Six o'Clock, by Mr. HEAP, of Bury Street. After each Service, a Collection will be made.

BERESFORD CHAPEL, WALWORTH.

Having been shut up for enlargement, will be Re-opened, SUNDAY, Aug. 10, when Two Sermons will be preached, in the Morning and Evening. Service at the usual time.

POETRY.

THE SOUL'S DEPARTURE TO HEAVEN.

WHEN Death insatiate sends his cruel dart,
With force resistless to my trembling heart,—
How fierce the pang, how terrible the smart,
No tongue can tell.

But soon the throbbing pain has past away,
The soul celestial born departs this clay,
Leaving it all behind a costly prey
To greedy worms.

O wondrous change! beyond a mortal's ken,
And all the meaner thoughts of dying men :
Can my weak grov'ling verse describe the scene
With wonders fraught ?

Freed from earth's cumbrous load, th' unfetter'd soul,
Steers her swift flight where singing planets roll
Their changing course, and on her glowing pole
Revolves this world.

Ere a vain wish have pass'd across the breast,
The spirit enters her eternal rest,
And all the heav'ns before her stand confest,
In rich array.

Blazing on high amidst a royal seat,
Reign the blest Father, Son, and Paraclete,
Dispensing life, and joy, and heav'nly heat,
To all around.

Bending before that grand and matchless throne,
Each saint in adoration casts his crown,
And, full of high devotion, humbly down
They prostrate fall.

Then rising, all their heav'nly harps they string,
And tune them to the praise of Christ their King,
And of his unknown love divinely sing
In concord sweet.

Cloth'd in pure dazzling white, I mix among
That blood-redeem'd, innumerable throng,
And join to their's my never-ending song,
Of love and praise.

B. S. S.

THE LORD'S PRAYER.

Our Father, who in heaven art still the same,
For ever blest and glorified thy Name!
Thy kingdom come, that nations far and near
May the glad tidings of the gospel hear;
Thy will be done below as 'tis above,
That men, like angels, may adore and love;
Oh! give us, day by day, our daily bread,
For thro' thy bounty are all creatures fed;
And pardon our misdeeds, as we forgive
All those from whom we injuries receive;
And let temptation lead us not astray,
But save us from the perils of the day:
For thine's the kingdom, where there's joy in store,
The pow'r and glory, now and evermore.

W. C. O.

THE
Spiritual Magazine;
OR,
SAINTS' TREASURY.

"There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST: and these Three are One." 1 John v. 7.

"Earnestly contend for the faith which was once delivered unto the saints." Jude 3.

SEPTEMBER, 1828.

(For the Spiritual Magazine.)

SUBSTANCE OF A SERMON PREACHED BY THE LATE
REV. W. HUNTINGTON, SEPT. 29, 1811.

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them."—Isaiah xlii. 17.

DEAR FRIENDS,

WITHOUT any introduction I shall come to my text. A poor man, first, is one that is, as we say, over head and ears in debt, and hath not a mite to pay his creditors, therefore is exposed to a prison, there to remain, unless he is forgiven by his creditor, or a surety steps in to release him by paying the debt. So all sinners are debtors to God, owing a debt of perfect obedience to the holy law of God, and have not wherewithal to pay; and our debts run very high. We are disobedient, miserable offenders, poor debtors; and unless the Surety steps in, the Day's-man between the offender and offended majesty, justice binds the sinner over to punishment.

And when the Holy Ghost, as the light of life, shines into the sinner's understanding, that he may behold the dread commands which he is unable to answer, and God's holy law which he has broken, the danger he is exposed to and punishment due to him, he is pricked in his reins, which makes him tremble, and his heart is wounded within him. Acts ii. 37. Psalm cix. 22. Isaiah lxvi. 2—5. But no hardened sinner trembles; though devils believe and tremble, they do not confess their sin to God, nor cry for mercy; but when the arrows of the Almighty stick fast in a sinner's conscience, he quickly feels the poison drink up his spirits, because life is given, and the light shines in to discover our deplorable state of soul-poverty. So

VOL. V.—No. 53.

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we see life and light is the cause of trembling, more or less. Those tremblers, sore broken and wounded in spirit, are the very persons to whom the promises are made in Christ Jesus. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise," Psalm li. 17. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Ps. xxxiv. 18. "I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." Isa. lvii. 16. Those promises often encourage the poor to beg for mercy: "forgive us our debts," Matt. vi. 12.—"forgive all my sins," Ps. xxv. 18. The Jews were the fifty-pence debtors, and we poor gentiles the five hundred; "and when they had nothing to pay, he frankly forgave them both." Luke vii. 42.

Secondly. A man that is hungry, and hath not bread to eat, must be a poor man; and the prodigal was one, "I perish with hunger," Luke xv. 17. But he could not rest or remain there, for he was hunger-bitten, real necessity drove him forth, "I will arise and go to my father." Although he was a great way off, yet he went and confessed his unworthiness; and we see he not only received bread and unexpected bounty at his father's table, but was also clothed, shod, and ornamented. And that person whom God hath quickened by the gift of eternal life, hath an appetite for heavenly food for his soul, and cannot live satisfied without Christ in his heart by faith. This is "the true bread," of which if a man eat he shall live for ever; nor is there any motion of life in a quickened soul without it. We know corporeal bread among us is called the staff of life, and for this the poor must beg; and the blessing is already upon them that hunger and thirst after righteousness. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."—"Behold my servant shall eat," Isa. lxxv. 13.—"Blessed are ye that hunger now; ye shall be filled." Luke vi. 21.

Thirdly. A poor man is one compelled to beg or starve, therefore, obliged to ask, seek, and knock, importuning much. And thus it is with every spiritually poor soul, it cannot cease begging, more or less. It is true some do relax until necessity pinches them again, and fearing they shall die by the worm, the guilty conscience gnawing, this under the influence of the Spirit of life will keep them begging, until God gives them Christ Jesus, the bread of heaven, believing they must starve and perish in hell to all eternity without it. But Christ stands forth, saying, "I am the true bread;" and he invites the hungry, "ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you."

Fourthly. He is a poor man that hath no clothes to cover himself. And so is every unconverted soul under heaven, through the fall. His soul is naked before God, Gen. iii. 7. It is plain the bodies of Adam and Eve were naked before, but there was no sin to make them ashamed. Gen. ii. 25. And all men are naked and bare, God knows, and he will make us know it too; and as our first parents sewed fig-

leaves together, so we will weave spiders' webs, but they shall not become garments. Therefore, this useless labour of sewing, and patching, and weaving, must be laid aside, and God's counsel taken; but if not, you will be found naked at last, and your shame appear at the judgment. But the obedient ear attends to God's counsel:—"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see," &c. Rev. iii. 18—22. Which is, coming to the Lord our righteousness, for righteousness is obedience, and is receiving him: and to them he gives power to plead with and overcome him. But the righteous in their own eyes are disobedient, therefore remain naked in the sight of God, whether they know it or not. And the wise in their own conceit are ignorant before God; and will not submit to him; "for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Rom. x. 3. Heb. iii. 12.

Fifthly. We call a man poor, having nothing of his own; not a stick (as we say) hath he belonging to him; or as Job i. 21, he has lost all. And every sinner convinced of sin by the Spirit of God, will be taught, sooner or later, that he is insolvent; he hath lost all good in Adam; he hath no bed to rest upon, though he is weary; all his supposed goods are become dung, dross, death. Hear Paul speak in faith, "I count all things but dung and dross, that I may win Christ," the chief good, for that which I thought was unto life, I found unto death. There is much soul-travail, labour, crying, and praying, attends it; and being weary and heavy-laden in soul, we want rest; but having lost all the goods, we have no bed of our own to rest upon. So that all the poor in spirit come to Christ Jesus, in whom all goods are treasured up; the graces of the Spirit, these are the best goods I ever saw or had possession of: such as, light, life, filial fear; faith, hope, love; gratitude, humility, meekness, patience, knowledge, temperance; brotherly-kindness, peace, rest, joy, praise. And my blessed Saviour, Jesus Christ, is the substance of the whole; in him dwells all the fulness of the Godhead bodily, and fulness of grace. He is the *resting-place*—our *bed*—our *rest*. He gives *himself*, and we find rest *in him*. "Come unto me, all ye that are weary and heavy-laden, and I will give you rest: take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls: for my yoke is easy, and my burden is light." "For we which have believed do enter into rest,"—do rest, believing in Christ. "This is the rest, wherewith ye may cause the weary to rest." And the Lord himself chooses Zion for *his* rest: "Arise, O Lord, into thy rest; for the Lord hath chosen Zion; he hath desired it for his habitation:—this is my rest for ever; here will I dwell, for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread." Ps. cxxxii. Here is provision and all necessary goods laid up at our gates.

Sixthly. We call him a poor man who hath no house, or home, or dwelling-place; he wanders about destitute and afflicted. So do we in a spiritually poor condition. "They wandered in a wilderness, in a solitary way; they found no city to dwell in; hungry and thirsty, their soul fainted within them: then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by a right way, that they might go to a city of habitation." Ps. cvii. 4—7. And this is where they shall find a sure dwelling, doing his commandments. "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in Him, and He in Him: and hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John iii. 23, 24. "I know that the Lord will maintain the cause of the afflicted, and the right of the poor: surely the righteous shall give thanks unto thy name, the upright shall dwell in thy presence." Psalm cxl. 12, 13. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Although they were led captive, I have led captivity captive, "and I will bring Israel again to his habitation." "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." "The Most High thy habitation, neither shall any plague come near thy dwelling." Psalm xci. Thus we see a little of the habitation or dwelling for the souls of believers; and there is a dwelling-place or home for their bodies until the morning of the resurrection. The grave is to be a bed, or resting-place: "For I know that thou wilt bring me to death, and to the house appointed for all living," Job xxx. 23. "Man goeth to his long home," Eccles. xii. 5. "There the wicked cease from troubling, and the weary are at rest," Job iii. 17. And we have a comfortable hope of the glory of God: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." Christ is the sure house, the dwelling-place. "Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." 2 Cor. v. 1—5.

Thus we have seen a little of the poor, and the riches treasured up in Christ for them, in time, and to eternity. But there are many poor, yet they are not needy: that is, they do not *feel* their need. And this may be seen in the Revelations iii. 17. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Here we see the Laodiceans boasted of their works and goods, although they were destitute of every real good. But he that hath his eyes anointed to see himself, and is quickened to feel his need, acts like a poor honest tradesman, who examines his books and finds himself in debt, and he cannot see any prospect of being capable of paying them, therefore he frets, and cannot rest day or night:

so the spiritually poor and needy soul cannot rest satisfied day or night; he hath no rest in his bones, because of his sins or debts, they are as a sore that runneth and ceaseth not. He cries out, "I am poor and needy," forgive all my sins. Such as those feel their need, and to such the promises are made, "the needy shall not alway be forgotten; the expectation of the poor shall not perish for ever." "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord, I will set him in safety from him that puffeth at him." Ps. xii. 5. "Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him." Ps. xxxv. 10. "For he shall deliver the needy when he crieth, the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy." Ps. lxxii. 12—14. This encourages the soul to go on praying, "defend the poor and fatherless; deliver the poor and needy." "He raiseth the poor out of the dust, and lifteth the needy out of the dunghill." Psalm cxiii. 7.

We have seen the poor and needy man that seeks water, and there is none, and his tongue faileth for thirst; but what is the cause of this thirst? how does the tongue fail? and what is the water?

First. We know, literally, that hard labour, much travelling in a dry land, and heat therewith, causes thirst. And so it is spiritually. Hard labour of mind, and sore labour of soul, God's fiery law, and the heat of our corruptions, set on fire of hell, and God's wrath revealed in the law, this drinks up the spirit; God's word appears against us, this consumes our spirits. "Is not my word like a fire?" yes, and causes heat, a thirsting or earnest desire for the water of life, "But there is none." Here we see a little of what causes thirst in some that never did enjoy the water of life, and others that have enjoyed it, yet again they thirst after the same; in fiery trials their tongue cleaving to the roof of their mouth, Lam. iv. 4. And for the tongue to fail for thirst, is when there is no moisture, so that a person cannot articulate, or speak clearly. "My tongue cleaveth to my jaws." Oh! my blessed Saviour! what is my thirst compared with thine? Though I am often so troubled that I cannot speak, "my soul thirsteth for thee, my flesh longeth for thee in a dry thirsty land, where no water is." 1's. lxiii. 1. "Hungry and thirsty, their soul fainted in them." Samson, even after he slew a thousand men, was afraid he should die with thirst, Judges xv. And so it is, spiritually, with God's thirsty seekers; but God satiated Samson, and so he will satiate all thirsty souls that seek water from him. He hath smitten the rock, and the water will flow out in his time. "I the Lord will hear them, (crying and sighing) I the God of Israel will not forsake them." This encourages hope to look out, to watch, and wait. There is an appointed time to favor Zion.

But what is this water? We may take it in six views. For, literally, man cannot live without water; no more can the quickened soul live without this water of life.

1. The Lord is a fountain of living waters, Jer. ii. 1. "And a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim," Joel iii. 16. "For with thee is the fountain of life," Ps. xxxvi. 9. And is made known to the church: "and he shewed me a pure river of water of life, clear as chrystal, proceeding out of the throne of God and of the Lamb," Rev. xxii. 1. This water is to cool, to satiate, cleanse, and revive all such as feel their need.

2. Christ is the well of salvation; all fulness is in him, and faith is the bucket and rope. "Therefore, with joy shall ye draw water out of the wells of salvation," Isaiah xii. 3.

3. Life is in this water, yea, the water of life. "Let him take the water of life freely." This water runs among the valleys, among the little ones, to satiate their sorrowful souls, replenish the weary, and revive the drooping. This is the water: but again,

4. Peace we are to find in it. "For thus saith the Lord, behold I will extend peace to her like a river, and the glory of the gentiles like a flowing stream."—"He hath ordained peace for us."—"Peace be unto you."

5. By this water we are to understand the consolations of the Spirit, coming to us through Jesus Christ. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive." The true church, "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."—"And satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isa. lviii.—"For in the wilderness shall waters break out, and streams in the desert." Isa. xxxv. 6. "Ho! every one that thirsteth, come ye to the waters!" Isa. lv. 1. Here is water to wash the feet, strengthen the ancles, confirm the feeble knees, strengthen the loins, and, at last, to swim over Jordan, to the fulness of God's pleasure in Jesus Christ reserved for us. Blessed be our God for the waters of the sanctuary here by the way—the waters of life. Ezek. xlvii.

6. And lastly, we have seen a little of the text, how the tongue faileth for thirst, and the waters reserved until the appointed time to be enjoyed, both in time and to all eternity; but while we are in this tabernacle there will be a groaning, sighing, thirsting, and panting after this same water, but thirst no more after any other, for they have proved bitter. "As the hart panteth after the water-brook, so my soul panteth after thee, O God!" And when the thirsty soul finds his tongue fail, then his words are swallowed up of much grief, and sometimes he falls down before God in his trouble, and weeps it out, desiring to shew before God his trouble by word, but is not able. "I am so troubled I cannot speak." And if we cannot write it out, nevertheless, he that searcheth it out knoweth the mind of the Spirit, and hears the desires of the heart. "Wherefore criest thou unto me? bid the children of Israel to go forward." And we having a sip of the brook by the way, are strengthened to go forward through all

troubles, through Christ's groanings and pantings for our salvation ; and it will be a glorious sight for us when he comes in all his glory. There will be an end to our thirsting when we pass over the river Jordan, and arrive in heaven our home, to rest on our bed in our Father's house, our dwelling, yea, our house, in an everlasting kingdom. So at last "the poor heareth not rebuke."

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." We have grace here, and a comfortable hope of glory, and, as it is written, "then shall I be satisfied, when I awake up in thy likeness." "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters ; and God shall wipe away all tears from their eyes." Rev. vii. 17. "For, behold, I create new heavens, and a new earth : and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create : for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people : and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. lxxv. 17—19. Hallelujah ! salvation, and glory, and power, unto the Lord our God. "Blessed are they which are called unto the marriage supper of the Lamb."

(For the Spiritual Magazine.)

ON THE PARDON OF SIN.

THAT best and most blessed of all books, the bible, reveals a very long list of legacies left to the church of God. The apostle Paul calls them spiritual blessings, and blesses God the giver of them ; the saints also in old testament times blessed God, who daily loaded them with benefits. Ps. lxxviii. 19. The pardon of sin is one of those free grace favours frequently promised in the holy scriptures, which the adopted children of God are sometimes blest with the sweet enjoyment of. This grand and glorious truth Jehovah caused to be proclaimed, or rather proclaimed himself, soon after the children of Israel left the land of Egypt ; and to enhance the mercy, it was just after they had been guilty of that most horrible crime, making a molten calf and worshipping it. But, as one of our excellent poets observes,

"God's tender mercies to his sheep,
No bottom know nor bound."—

And this proclamation proves it :—"The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity, transgression, and sin." Exodus xxxiv. 6, 7. And we cannot peruse many pages further, but we shall meet with language similar to the above. David sweetly sang of this subject : "who forgiveth all thine iniquities, who healeth all thy diseases." But the pardon of sin is one of Jehovah's mighty acts, and is described by blotting out, by covering over, by casting behind his back, and casting into the depths of

the sea. Complete atonement having been made to God, by the shedding of Christ's most precious blood, and reconciliation effected by Jesu's death, there is now forgiveness with God that he may be feared. And this great blessing is proclaimed in the glorious gospel, "peace on earth, and good-will to men."

First. This is a great and extensive pardon. Many of the greatest sinners among mankind have been interested in it, and it extends from the beginning to the end of time. Yea, it was commenced in eternity, and the blessings of pardoned sin will be enjoyed throughout eternity; for it forms a part of the sacred song that saints are now singing in glory. It is great, if you consider the great crimes of which many of the children of God have been guilty, which are all blotted out. It extends to the whole of their lives, from the womb to the tomb; for the size and number of sins can make no difference to the infinite love and grace of God, and are all within the extent of his mercy. So that it is a reflection upon God to set limits to his favour, and to say that we have out-sinned his forgiving love, or gone beyond the bounds of his mercy. The greatest crime is no more beyond the reach of pardon, than the least is beneath the cognizance of his justice. And we may as well contend that the creature is greater than the Creator, as to say that we are such great sinners Christ cannot save us; or that our sins are greater than his pardoning mercy. And it is a great and extensive pardon. This will be seen when we contemplate who it is that pardons, and who only can:—the everlasting, ever-living, and ever-blessed God, who laid help upon one that is mighty, who laid all the iniquities of all the election of grace upon Christ, who is the mighty God, and mighty to save. The church of old exulted in this truth—"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of thine heritage?" So that the pardon of sin, and every manifestation of it, is the great act of God.

Secondly. It is a free and generous pardon. "I am he that blot out thy transgressions, for mine own sake." It would be below the dignity of an earthly monarch to sell his jewels, to trade in titles, to part with privileges connected with his person, for a price. And it would be beneath the majesty of the God of heaven, who is infinitely rich in mercy, to make merchandize of it. And no motive moves him to be gracious and to pardon sin, but, "I will be gracious,"—"I will pardon,"—"I will shew mercy." To prove the freeness of it, look at the objects selected to receive this blessing, the circumstances before referred to, people dancing around an image and ascribing deity to it:—"these be thy gods, O Israel! that brought thee out of Egypt." Instead of pardon and peace being proclaimed, we might expect rather that the earth and hell would open to swallow up these audacious idolaters: but on this spot the pardoning mercy of God, and the God that pardons iniquity, are to be proclaimed. Look at the conduct of the sweet singer of Israel, when he so sadly fell into those foul crimes of adultery and murder, and caused the enemies of

the church to shout, "Ah! so would we have it," and furnished all the hellish tribe of infidels with a weapon to thrust at those who are weak in faith: Are we not led to wonder that a man thus sinning is not made an everlasting mark of disgrace and damnation? But instead of being consigned to endless misery and pain, present mercy and pardon are proclaimed unto him, by a seer and a servant of the Lord. David confessed he had sinned against the Lord, and wrote his penitential psalm, wherein he prayed for pardon of sin, and peace with that God that he had offended; that all stains of guilt might be removed from his mind; that the joys of God's salvation might be restored; that he might not be cast away from his heavenly Father's presence as he deserved to be, and that the Holy Spirit might not be taken from him. All these complaints and confessions discover the fearful state of his mind, that a sense of relationship to God had left him; and he could not commence his cry to heaven with, "Have mercy upon me, *my* God," but "have mercy upon me, O God." And yet Nathan the prophet comes to proclaim the free pardon of God to the soul of this saint, to raise him out of the horrible pit; wash off the milky clay, set his broken bones, fix his feet more firm upon the Rock of Ages, and put a new song into his mouth; even praise to this sin-forgiving God! This circumstance shews that mercy manifested is a free act in and from God.

And here let both writer and reader remember, that whenever the conscience is oppressed with the burden of guilt, and the soul sinking under the heavy weight and pressure of anticipated wrath, not to seek for any gift to buy this blessing; or to use any means to make this mighty mountain of sin less; or to enquire what ransom our hands must bring, or what atonement we must make; or to expect that we can make any amends, or offer any recompence for the injury done; or to say with those of old, 'shall I come with burnt-offerings, or calves of a year old, and give the fruit of my body for the sin of my soul?' No; there is no remedy for a guilty mind but the pardoning love of God, flowing down in and through the rich, redeeming, cleansing, atoning, and peace-making blood of the Lord Jesus Christ. The case of the great apostle of the Gentiles is another proof that the pardon of sin is free. None receive it by desert, none can obtain it by merit; and all who think to purchase it by their sincere obedience, and to share in the royal favour of Zion's King as a reward for duty done, most grossly disparage this rich blessing. This mercy is most generously given by God to guilty man, for no other reason but because he will do it, and none can hinder him.

Thirdly. It is a most perfect and complete pardon, like all the works of God. Some sincere, seeking souls may ask, how can it be perfect and complete, seeing it is so often interrupted? 'Sometimes I possess this blessed gift, then I am happy; soon I lose all sense and feeling of it, then I am distressed.' To this enquiry a reply can readily be given. The enjoyment of every blessing that God bestows is often interrupted by a variety of causes; and the children of God

should consider more than they do, what a state of imperfection every thing of this world is in. Look at the church of Christ, what chaff is mixed with the wheat; how hypocrites and saints herd together! Even the blessed in glory can hardly be said to be perfect; there are only a part of Jesu's mystical members there yet: many here in the wilderness, many in the arms of the wicked one in a state of nature, many not born; and the spirits of the just made perfect have not yet their glorious bodies united to them, nor will they until the resurrection morn. And in all the household of faith there are many mixtures, many interruptions in duty, many changes in providence; sorely oppressed by the enemy, the body of sin and death very often almost kills them, and they often find inherent grace very weak and imperfect within them. But the pardon of sin, as an act of God, is a perfect act, also his great decree of election; so that the members of his family can neither be increased, nor can they decrease. Jehovah the Father's act of justification is a complete act in his holy and infinite mind, that all his church should be made righteous, through the perfect obedience of the Lord Jesus Christ being imputed to them: predestinated to the adoption of children by Jesus Christ, a perfect family for this everlasting Father, a perfect bride for Christ, the church's beauty and bridegroom: a perfect body in all its mystical members for the Son of God, the Head over all: a perfect sheep-fold for Jesus, the great, the good, the chief, and the Father's Shepherd; a perfect, full, and extensive pardon for all the Father hath given to Christ; and all these given ones will be drawn to Jesus as the perfect and alone Saviour. We must make a difference between all those great thoughts and acts of God in his own breast, and the effects felt in the bosoms of his people: for it is impossible that the church can be more perfectly loved, chosen, justified, adopted, and pardoned, in the mind of God, than she is; but her apprehension and enjoyment of it in this life is very imperfect: we know but in part.

Fourthly. It is a sufficient and satisfying pardon. "Thy mercy is more than a match for my heart." Who can set forth the satisfaction felt in the soul of the poor palsied man, when the Saviour said to him, "Son, be of good cheer, thy sins are forgiven?" It was a great blessing to have the use of his limbs restored, but a far greater mercy to have the load of guilt removed. He could sing of free and full pardon; all his iniquity removed in one day; Jehovah's remembrance book and his book of conscience both crossed together. How satisfying when God thus graciously deals with us! It is very distressing to have debts hanging over our heads, and to be always in fear of meeting creditors; and truly pleasant when all claims are settled. And when by faith a sinner can see Christ's rich atoning blood has blotted out all his black crimes, and that same blood sprinkled upon his conscience by the Holy Spirit, this makes him leap like an hart; and however long his lips may have been closed by unbelief, he will now sing the new song of free grace. He finds and feels that the pardon of sin is a soul-satisfying, a heart-healing,

a Christ-uplifting, and a God-glorifying subject ; and all out of God is unsatisfying. Those who possess large stores of worldly wealth, who live in princely mansions, who can muster, as lords of many manors, a long train of tenants on rent day, we often find even such still saying, ' give, give ! ' Like Ahab, who had his royal palace at Jezreel, who could not be content without (nor with) the vineyard of Naboth. Nor could the proud pompous Haman, with all his worldly wealth, and his sovereign's smiles, be satisfied so long as a conscientious Jew refused to bow and bend to him. The rich man in the gospel will pull down his barns and build greater ; and the rich young man will not part with any part of even his great possessions for Christ, heaven, and endless happiness ; but when this rich favour is felt, whether poverty, pain, or persecution is our portion, there is a holy contentment felt in the conscience, and a satisfaction felt in Christ, that words cannot set forth.

Lastly. On the necessity of this blessing being enjoyed, but little need be said. It is well known that all prisoners after trials in courts of justice, if not acquitted or pardoned, are sentenced to be punished : so will it be with the whole human race. Those who are not pardoned by the Lord, will be punished by him. But the forgiveness of sin is a blessing to be prayed for : " pardon mine iniquity, for it is great." It is a gift freely given ; and all who have not this distinguishing mark of the divine favour, will be cursed of God for ever, shut up in hell where there is misery without any mercy, pain without any pleasure. Without the pardon of sin all temporal enjoyments are curses unto us ; and the wrath of God is one of the dreadful ingredients mixed up with every wicked man's mercy. But with every child of God, whose sins are all blotted out and covered over, this sweetens all the bitters of life, and makes contentment in every state ; it is health in sickness, joy in sorrow, and life in death. It enlarges when in straits, it is abundance in want, and has enabled many saints sweetly to sing when the cold sweat of death has been upon them, and an eternal world in view. May this be the happy privilege of writer and reader !

This doctrine holds forth great encouragement to all sin-burdened, despairing souls, who feel what a great debt they owe to God, and their utter inability to pay any part of it. As that eminent servant of the Lord, Mr. Samuel Rutherford, wrote in a letter : ' sinners can do nothing but make wounds, that Christ may heal them—contract debts, that Christ may pay them—make falls, that Christ may raise them—make deaths, that Christ may quicken them—and spin out and dig hells for themselves, that Christ may ransom them.' Then, all hope of saving ourselves, or meriting pardon, is for ever done away ; and as the poet sings,

" Self is a broken reed—Christ's staff is sure ;
Self is your death—Christ Jesus is your cure ;
Not in the least may you on self depend,
But trust in Christ, the sinner's only friend.
He pardons does bestow, most rich and free,
He says to all that need them, ' come to me.' "

JAMES.

(To the Editor of the *Spiritual Magazine*.)

ON CHRISTIAN EXPERIENCE—IN REPLY TO ANDREW.

Mr. Editor,

HAVING taken the liberty to make a remark on a sentence in a Sermon preached at Brentford, by a minister to me quite unknown, yet from your quotations, and the distinguishing truths contained in your extracts in the *Spiritual Magazine* for March, considered that he is in all probability a valuable and promising minister of the New Testament, I was much gratified with the appearance thereof as manifested in your review; and being so much satisfied with his apparent general ideas, the sentence objected to appeared as a weed among corn, the more conspicuous. But inasmuch as there seemed to me a jar between that which is excellent, and the obnoxious sentence,—‘you will not fail to draw a line,’ &c. it occasioned me to wish for an explanation, on behalf of distressed and perplexed subjects of grace, who are so prone to draw unfavourable conclusions concerning their state. Let it be observed, that the writer thereof had given us to understand, he was treating on the christian experience of a regenerated child of God, who had been favoured with the implantation of a divine principle. This view of the subject I wish to be attended to throughout all these observations; and, as plain persons require plain statements, any deviation therefrom is embarrassing rather than edifying.

I confess my ‘dulness,’ *if it is so*, in not understanding how ‘to draw a line between the often painful experiences of the children of God, and real christian experience;’ which experiences, I understand he means, exist in the same subject. Now, in the simplicity of my mind I thought, that the painful experiences of the children of God *were* real christian experiences; and that the subject of regenerating grace, or the divine principle, was in a continual warfare with sin, satan, &c. he being the subject of a depraved nature, a body of sin and death, that is enmity against God and godliness, a heart that is deceitful above all things, and desperately wicked,—an experimental acquaintance with which occasioned that valuable and painfully experienced man of God, Mr. Hart, to say,

“Lord, when thy Spirit descends to shew
The badness of our hearts,
Astonished at the amazing view,
The soul with horror starts.

“The dungeon opening foul as hell,
Its loathsome stench emits,
And brooding in each secret cell,
Some hideous monster sits.

“Swarms of ill thoughts their bane diffuse,
Proud, envious, false, unclean;
And every ransack’d corner shews
Some unsuspected sin.

“Our stagg’ring faith gives way to doubt,
Our courage yields to fear;
Shock’d at the sight we strait cry out,
‘Can ever God dwell here?’ ”

And I have no doubt that that good man considered the regenerate child of God to be liable, more or less, to the continued workings of his old nature until the close of life, and that in this painful way, under the teachings of the Lord the Spirit, he grows in grace; and I should conceive there is the greatest reason to suppose, he made it a trait in his ministry, and shewed to his people that the subject of grace is liable to such distressing and painful operations; and that the regenerated child of God not only 'frequently experiences that which he would fain be without,' but that such dreadful workings of sin, or his old nature, occasions the subject to mourn, to groan, to say in the language of the apostle, "O wretched man that I am!" and therefore loathes himself, and is humbled before God. This painful experience is real christian experience; and how to 'draw a line' between such experience, and real christian experience, I know not: for this spiritual, painful warfare, is maintained by the power of the Holy Ghost, who never forsakes the work of his own hands which he hath begun in the hearts of his people. And, if I mistake not, the child of God has an increasing, a growing acquaintance, with the deceitfulness of sin, the desperate wickedness of his own nature: there is a growing knowledge with the horrors of this warfare. A child of God when first awakened by the Spirit of God to a sense of the situation in which he stands before God, and led by the same Spirit to Jesus, and enabled to trust in Him for salvation, it may be he knows but little of this spiritual warfare; but as he is continued in the field his knowledge increases, and in the increase he has to endure many, very many painful experiences; and his corrupt nature being opposed by the new nature, the holy principle, is that experience which by the Spirit gives him a growing acquaintance with himself, his vileness, his weakness, his total inability to perform any spiritual act; and therefore he is increasingly convinced of the need of the Almighty power of the eternal Spirit to carry on the work in his heart. He is also increasingly convinced of the truth as it is in Jesus; he is led by the Spirit to see more of the preciousness of His atoning blood, more of the need of that sacrifice which was offered on Calvary by the God-man Mediator, for the pardon of his sins; he has an increasing knowledge of the need of the righteousness of that blessed Redeemer for the justification of his person, and he is led increasingly into the absolute necessity of the mediatorial work of the Lord Jesus Christ, in all the fulness of his natures and perfections; and thus he is favoured with an enlarged view of the preciousness of these divine truths, connected with an enlarged acquaintance with the painful in-being and workings of his old nature. And this is what I understand to be "a growing in grace, and attaining a depth of experience beyond others,"—as led in this way by the Spirit, while he finds and feels more sin, and the workings thereof, in those desires of the old man which are not to be named, and indeed cannot be expressed.

This increasing knowledge, or growth, does not proceed from a mere operation of sin in the regenerate child of God; that is impos-

sible; for, he being the subject of two natures which are opposing each other, how can either of those natures operate 'merely and alone' in such a subject? No—no—they are continually lusting against each other, the flesh against the spirit, and the spirit against the flesh; and this conflict is in the regenerated child of God who, under all the operations of sin and satan, is kept by the power of God unto salvation, through sanctification of the Spirit. Yet it is in this way these workings of sin, this warfare, those painful experiences, this work of the Spirit in leading to the remedy are carried on; but it is not without the being and lively operations of sin. As our worthy friend observes, 'often have the saints of the Most High the painful experience of the uprisings of sin; yea, as in a figure, sin seems to overflow in their minds, as the swellings of Jordan overflowing the banks thereof.' But blessed be the Lord that amidst all he is pleased to favour with his renewings, and never leaves the work of his own hands, in drawing forth that divine principle of his own implantation. Therefore, to speak of an experience of sin 'merely and alone' is, as applied to such a subject, extremely incongruous, and naturally leads to another error, namely, 'if so, then graceless persons are gracious characters;' and, again, 'conclude not then, O reader! that thou art growing in grace, and attaining a depth of experience beyond others, merely because thou findest more sin, more pollution, more evil, filthy desires.' No, indeed; it is such characters as these, in whom sin operates 'merely and alone.' 'Where it is thus: no conflict experienced, no opposition, no holy loathing, no abhorrence, no repentance in dust and ashes before God; this is the worst experience thou canst have.' True; but surely such experience does not belong to the regenerate child of God: for can we suppose they have 'no conflict, no opposition,' &c. &c.? How far a regenerate child of God may be left in his backsliding frames, I have often thought is impossible for any mortal to say; but surely it does not apply to a subject of grace. I would rather say, it is the description of a man dead in trespasses and sins, and not applicable to 'the worst experience' of a subject of divine life which ever lived.

The divine principle has the scriptural appellation, the new man, or new creature; it is a living man, and a living man must breathe, and perform the functions of life in one degree or another. Also, it is denominated the incorruptible seed, which *liveth* and abideth for ever, and when sown will assuredly *spring up*, and manifest its vitality. It is also called a well of water, which *springeth up*, and will spring, by the efficiency of the Lord the Spirit, into everlasting life. So that it appears contrary to the analogy of scripture and faith to suppose that the subject of grace hath no conflict, no opposition, no holy loathing, no abhorrence, no repentance in dust and ashes before God, even in their backslidings. Nor does such an idea correspond with the writer's own avowed sentiment, for he says: 'no power can extinguish the life and work of God in the soul; it is an operative and operating principle, diffusing holy vivifying energy;

from God it proceeds, to God it tends, in God it centers. The production of faith in the heart, and every grace of the Spirit in the soul, is instantaneous; but the preservation of these in being, and the drawing forth in continual daily exercise, is a progressive work.' And mark, with increased admiration: 'and this work the Holy Ghost is constantly performing, from the moment he creates the same in the soul, until that soul quits the body, and mortality is swallowed up of life.' I am convinced if our worthy friend re-considers the matter, he will not persist in attempting to justify such an inconsistent perplexing sentence.

When we consider what excellent ideas our worthy friend has advanced, we may say, surely he would not attempt to vindicate such notions, or perhaps inadvertency, but instead thereof would abide by what he has said in his answer as follows: 'let me rather covet to be in the old fashioned way; and aim to treat of sin and grace, of flesh and spirit, of the old man and the new; to shew the distinct operations of each, to point out the inward warfare; and never fail directing the conflicting soul to Him who has fought the decisive battle and obtained a glorious victory: whose own arm hath brought salvation, who has made a full atonement for sin upon the cross, who will cause his atoning blood to be sprinkled on the conscience, and by his Spirit's mighty power will put down the love of sin in the heart, dethrone the power of sin in the mind, and take away the practice of sin in the conduct; giving his people to be ultimately more than conquerors over sin, death, and hell, through him that hath loved them.' How excellent! and quite a contrast to the previous quotation: in the review and in his answers to Friendly Enquirer there are also various sentences that are admirable. But 'to draw a line between the often painful experiences of the children of God, and real christian experience,' is beyond my ability. For, why is it such operations of sin, &c. are painful to the child of God? Why? because he is the subject of a divine nature, and therefore such painful experiences, as connected with a hatred to sin and love to holiness, &c. are real christian experiences! If we consider the operations of sin in an unregenerated person, he is in his element, he loves his sin, he rolls it as a sweet morsel under his tongue, he draws it as with a cart rope, he glories in his shame, he has no conflict, no opposition, no holy loathing, no pain; therefore those painful experiences are exclusively what is felt by the regenerate child of God, and need no line to be drawn, except between him as the subject of a principle of holiness which counteracts sin, and the man who is under the dominion of sin.

In the penning these observations there is no inclination on the part of the writer to insinuate, that sin, as sin, abstractly or distinctly considered, in its ragings or deceitful workings in the experience of the regenerate child of God, is in itself and its own nature an evidence of grace. No; that evidence arises from the opposition of the new man, which by the power of the Lord the Spirit, in his continual influences, produces that painful experience which is a proof that

God is there; or in the words of our worthy friend, 'grace in the heart, (or I should rather say, the Lord the Spirit by his quickening energies drawing forth grace in the heart) will maintain an opposition to sin in all its internal motions and external acts.' Then, if so, why speak of the regenerate child of God as though his painful experiences were not christian experiences? and as though it was necessary to draw a line respecting him? It is admitted to be very proper to draw the line between the gracious man and a mere professor; a man in nature's state, who has no conflict, &c. has no painful experience: therefore to attempt to draw a line respecting the workings of sin in him is not applicable, nor, as I understand, was this the meaning of our friend.

Nor am I inclined to justify 'those who treat these things in the pulpit in language unbecomingly and often unholy.' If there are such preachers I know them not, who are 'unctuous in the delineation of those feelings which are proof of wretched depravity.' And I would ask, and answer, with our friend, 'are the bare experiences of these things criterions of grace in the heart? I trow not.' But I cannot figure to myself a regenerate child of God, who is the subject of the 'bare experiences of sin merely and alone;' nor do I believe there is such a person in existence; for, when the 'instantaneous period or implantation takes place, sin loses its dominion, grace reigns, Christ is exalted in the heart, sin is mortified and subdued, the old man is crucified, and the work is carried on by an omnipotent agent.' So that notwithstanding all the opposition of sin, of satan, of error, or of mistaken preachers, the subject shall be brought off more than conqueror through him that hath loved him; while he who is the subject of sin and its 'bare operations merely and alone,' if grace prevent not, will go down to the pit prepared for all who live and die in their sins.

I hope it will be clearly understood, that my desire in making these observations is to clear up what I thought was liable to perplex, if not lead into error, the minds of the regenerated children of God; and not unnecessarily to dispute on an important subject; and that our worthy friend will consider these hints as well meant, if not well applied, and whatever his 'doubts' may be, yet I am inclined not to make any reflections, or insinuations. I shall pass on to observe his remarks, in answer to what was said in my request which runs thus: let it be remembered that the writer of the sermons has said, 'the work of the Spirit is a progressive work, and that this work the Holy Ghost is constantly performing until mortality is swallowed up of life.' This I really thought was his meaning, and think so still, although the above sentence is not word for word as the original; which is as follows. 'The production of faith in the heart, and every grace of the Spirit in the soul, is instantaneous,' (doubtless: though I did not think it necessary to bring it all forward; but mark what follows) 'but the preservation of these in being, and the drawing forth of the same in continual daily exercise, is a progressive work, and this work

the Holy Ghost is constantly performing, from the moment he creates the same in the soul, until that soul quits the body, and mortality is swallowed up of life." A divine, a glorious truth!

Now I appeal to any impartial reader, whether my words do not convey the same meaning, respecting the teaching of the Holy Ghost after regeneration, as the above sentence, from the parenthesis. And if so, why should our worthy friend say, "*I have not said so*;" as though he had been misrepresented by "transposition, or language foreign to his views;" and as though it arose from an intention to mislead the reader,—which was the farthest from my inclination.

What he says of John xvi. 7. I shall leave to himself, and those he alludes to; but my meaning was, to remind him of the constant teachings of the Lord the Spirit concerning the heinous nature of sin, in its various operations through the believer's life unto that period when "sin shall be no more, and grace and holiness shall be consummated in glory everlasting." It may be, my view of that text may be an old fashioned one, which our friend seems to like in some cases, but in this he appears to be desirous of something more modern. The Saviour had been informing his disciples of the troubles they would have to pass through when he was departed from them, and he said unto them in his usual benign, compassionate way, "But because I have said these things to you, sorrow hath filled your hearts. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you, and when he is come, he will reprove the world of sin," &c. &c. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." I quoted the foregoing text because it appeared to me it was a decided display of the teaching of the Lord the Spirit in the hearts of the world of the elect, and that where he begins to reprove of sin, and implants faith and draws it into exercise, he continues so to do until he brings the subject to glory: and that his view of the text seems so consistent with the tenor of scripture, the teachings of the Holy Ghost, and the experience of the children of God, that we need not look for another, as though the world universally were to be reprov'd of sin, of righteousness, and of judgment.

To conclude: although the sermons have not been perused by me, I am inclined to give the author credit for his general sound views, and good intentions; but that very improper sentence, "you will not fail to draw a line," &c. was quite enough for me to desire an explanation. If what has been said on both sides should have a tendency, by the blessing of God, to satisfy the painfully experienced conflicting soul, the writer will be greatly gratified. Adopting the words of his worthy friend he concludes: "wherein I am wrong, I trust I am open to conviction—my object is the attainment of truth."

I am, Mr. Editor, your's very respectfully,

A FRIENDLY ENQUIRER.

July 24, 1828.

VOL. V.—No. 53.

P

ORIGINAL ESSAYS.

XLI.

JABEZ' PRAYER.

1 Chron. iv. 10.

"*AND Jabez called on the God of Israel, saying, Oh! that thou wouldest bless me indeed.*" In the sermon on the mount, our Lord pronounces those to be blessed who hunger and thirst after righteousness. By hunger and thirst are best understood, the ardency of desire which alone issues from the heart that is right with God; and prayer is the utterance of spiritual necessities. It may be the happiness of but few to take encouragement from so encouraging a declaration: yet the mercy and grace it conveys is enough to induce the cessation of complaint from the most necessitous, and even a hymn of praise from the most depressed. "Blessed are they." They are blessed in their basket and in their store, in their going out and in their coming in. They are blessed with the spiritual blessings in heavenly things in Christ Jesus, blessed in time, in death, and eternally.

But it is not a knowledge of the fountain being largely supplied, that will allay the thirst; nor will a persuasion that there is bread enough and to spare in our Father's house satisfy the present cravings of hunger. Nothing less than partaking the refreshing draught, and eating the desired food, can supply our natural wants; much more so is it with respect to heavenly provisions. I may have faith to believe in the boundless stores which are prepared for needy souls: I may be confident that living bread and water unlimited in supply, are treasured up expressly for such a perishing sinner as I am: I may be seated at the gospel table, and view with astonishment the bounteous preparation, anxiously longing to participate with others who surround me, and the utmost effort of my heart towards the master of the feast may not exceed the humble prayer,

'Feed me! and I shall want no more.'

Thus we consider the first petition of Jabez, "Oh! that thou wouldest bless me indeed." He was already blessed of the God of Israel on whom he called. A spirit of grace and of supplication was poured out upon him; he thereby had access to the divine throne, and held intercourse with him whom he feared. And this was known among his brethren, for he was esteemed 'more honourable' than they. Yet could he not be satisfied without further discoveries of the Lord's favour, and still more expressive tokens of his regard.

To be blessed 'indeed' in our way to heaven, is to know that we are interested in the covenant love of Israel's God; that his favour

encompasses us as with a shield, wards off every enemy, preserves from every danger, and secures in safety till we get out of the reach of every thing that oppresses us. It is to have that love richly imparted and shed abroad in the heart, and to live in habitual anticipation of its full display, where we shall no more, like the saint of whom we write, be known as the sons of sorrow. It is to be esteemed 'more honourable' than our brethren; that while daily convinced of and deploring our unworthiness and fruitlessness in the ways of God, we may shine as lights in the world, and in all we do, do all in singleness of heart to the divine glory.

"And enlarge my coast." An enjoyment of the liberty wherewith Christ hath made his people free is so sweet, that the praying soul cannot rest without a reproduction of the same, 'that vision so divine.' One necessary branch of which privilege is liberty of access to the throne of grace; an intermission of free communication there, consequently brings bondage on the soul. We find when David was hid in the cave of Adullam, that the bodily confinement to which he submitted himself was liberty in its largest acceptation, compared with the fetters that bound his soul. He cried unto the Lord, unto the Lord he made supplication; he poured out his complaint, he shewed before the Lord his trouble, his spirit was overwhelmed, there was no one to help, refuge failed him, for no man cared for his soul; again and again he cried unto the Lord, 'O Lord, attend unto my cry, for I am brought very low; deliver me from my persecutors, for they are stronger than I.' And wherefore this earnestness of entreaty? His concluding petition explains. "Bring my SOUL out of prison!" Ps. cxlii. Thus Jabez besought the Lord for renewed manifestations of the divine favour and presence; and in the petition, "enlarge my coast," desired an emancipation from the power and oppression of his spiritual enemies.

Supplications for enlargement of heart and increase of grace, as to exercise, never fail to flow from the soul that is prostrate at the footstool of mercy. They who enjoy the most light in the Lord, plead perpetually for more light; and they whose knowledge abounds, continually desire and seek to know more of the things that make for their eternal peace. The affections of the new man of the heart are with heavenly intensity drawn towards the object of their adoration; and the desires by more than magnetic influence, cleave to that which is divine.

"And that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me!" There is not a more conspicuous mark in the whole character of a true believer, than that of a constant and unceasing desire to be kept from sin. In the estimation of a natural man there is nothing more reasonable than a determined avoidance of such pursuits as legitimately entail disappointment or disgrace; much more then is he of whom it may be said, "behold he prayeth," conscious of that sore evil which disappoints his better purposes, and which, if cherished, disgraces

his profession and dishonours his Lord. The knowledge of sin is one of the first-fruits of the Spirit's work on the heart. Sin's evil is the corruption of that root of bitterness, deep implanted in our nature, which none but the regenerate discover. As the loathsome disease is detected and explored its hidden springs become more apparent, and the contemplation leads to the painful feelings which were indulged by Jabez. At every renewed discovery, and especially if the heart is broken under the weight of accumulated woe, we fervently pray that the Lord's hand might be with us, to raise us when fallen, to continue with us when restored, to guide and direct us in the way we ought to go. It is then we truly see the hand of the Lord, and appreciate its kind and gracious interposition, when under the apprehension of sin's defilement and danger, we learn that nothing beside could sustain us, and avert that destruction we most righteously deserve.

But the prayer of faith does not arise merely from apprehension of the danger that accompanies the commission of sin. Of this we have a striking illustration in the experience of the Psalmist, Ps. cxxxix. 23, 24. So here: "that thou wouldest keep me from evil, *that it may not grieve me!*" 'Tis true that danger is the close attendant on every sinful act of the believer's life. Though he does not lose the divine favour, his conduct meets with his heavenly Father's frown; and often the chastening rod is applied with such severity that he conceives it dipped in gall. There is not one on earth who has marked the Lord's dealings with him, but must readily ascribe many a season of doubt, darkness, and distress, to a love of the world, or to 'the sin which doth so easily beset him.' And from such perils as these he is unceasing in his prayer for deliverance. It is "the transgression of the wicked *within my heart*," whence springs that godly sorrow which is the fruit of repentance not to be repented of. Hence am I ever concerned to be kept from sin, from its habitual influence as well as from its reigning power, and impelled by the same motive as this eminent saint, I exclaim, "Keep me from sin, *that it may not grieve me!*" Soon may the believer say, soon shall I be delivered from the indwelling, baleful principle; the mysterious alliance of the corruptible with the incorruptible shall be dissolved, and holiness unto the Lord be inscribed on each immortal faculty. "For if we have been planted together in the likeness of Christ's death, we shall be also in the likeness of his resurrection."

"*And God granted him that which he requested.*" Blessed be the God of Israel on whom Jabez called, and who will be enquired of by every true Israelite to do these things for them; for ever blessed be his name, that this comprehensive declaration, should follow the prayer of his sorrowing servant. From it contemplation takes wing and speeds her flight through the vast expanse of blessings, confirmed to the suppliant, and seeks in vain the point at which they terminate. A summary of those blessings is presented in a portion of one short sentence; but who can meditate on their fulness? They appear in

the form of several requests, which it is said, "God granted;" but who can calculate the amount of enjoyment received in answer to each?

Jabez was blessed indeed, in an assurance of the divine favour; his heart was enlarged, his affections were set at liberty, and he had "boldness and access with confidence by the faith of Christ;" the hand of the Lord was revealed to him, as powerfully supporting, restoring, and directing him on his way; and lastly, he was kept from evil, not only that it might not destroy, but that it might not grieve him! And the faithful brethren, in all ages of the church since the time of this honoured saint, have received their measure of grace for the following as well as other purposes; that, comforted in all their tribulation, they might be able to comfort them which are in any trouble, by the comfort wherewith they themselves are comforted of God. So far then, reader, as the prayer of Jabez is the outline of your experience, and the language of your heart, go with each petition to the throne of grace, nor cease your suit till, like the wrestling patriarch, you prevail, and are "blessed indeed." In all your approaches to the fountain opened to the house of David and to the inhabitants of Jerusalem, remember, that it is for 'sin' and for 'uncleanness.' There may you discover by faith, not only that it proclaims perfect pardon, but that its cleansing qualities are provided for all who can pray this prayer; "Oh! that thou wouldst keep me from evil, THAT IT MAY NOT GRIEVE ME."

(To the Editor of the *Spiritual Magazine*.)

A FEW FRIENDLY HINTS TO MESSRS. HOPWOOD, STYLES, AND ELAM.

Dear Sir,

If you think the following hints may not prove unseasonable, nor altogether unprofitable, to your valuable correspondents unto whom they are more immediately directed, your giving them a corner in your very useful and very excellent publication will much oblige,

Your's in the cause of God and truth,

A DISCIPLE.

Our dear Lord in the days of his flesh told his beloved disciples, that it was impossible but that offences should come; "but woe be unto him (saith he) by whom the offence cometh." It seems very hard when offences originate in and among the same household. David says, "Behold, how good and pleasant it is for brethren to dwell together in unity," &c. but when our own mother's children become angry with us, or with each other, then bickering, animosity, contention and strife, is sure to be the unhappy result. "From whence come wars and fightings among you? come they not hence of your own lusts that war in your members?" My brethren, these things ought not so to be. I am led to these remarks, Mr. Editor, from perusing and musing over the bone of contention between Mr. J. Hopwood, Mr. T. L. Styles, and a person who signs Elam, all of

whom have made a recent appearance between the covers of your interesting Magazine.

In the first I see (or at least I think I see) a little too much of self-importance; in the second I fancy I see something of a captious disposition; and in the third I behold a spirit rather more like the man, than the master, or something more resembling self-conceitedness than that of the meekness of a humble follower of the meek and lowly Lamb of God. The first, as it should seem, has at some period in his ardent zeal for the honour of his Lord, (and in the hearing of the second) said or spoken rather unadvisedly with his lips; the second cries out fire where there is no smoke, and sounds an alarm where there is no danger near, or enemy in sight; the third uses the rod, but ultimately misses his object. Thus, Sir, I eye the first as speaking somewhat incautiously; I view the second as being too hasty; and I consider the third as one who needs the wholesome advice of the inspired apostle: see Phil. ii. 3. Gal. iv. 5. vi. 1.

It appears to me, Mr. Editor, that those three vessels of mercy have each of them in an unlucky moment run foul of each other, and are now determined and trying to run each other down, not it appears considering the result or counting the cost; they all seem to differ from each other without any (as it appears to me, however) apparent essential difference existing between them. And as Mr. Styles observes, "the christian is rather a singular character," and as I profess myself to be a christian, I beg leave to differ a little from all the three; and yet I believe we shall agree in matters of the greatest and of the highest importance. But touching the sentence in dispute, said to have fallen from the lips of Mr. Hopwood, allowing it to be precisely the very express words as stated by Mr. Styles, I ask what is there contained therein that is so very strikingly alarming? Yea, what is it that may be so justly considered so very inimical to sound divinity? Or what calls for such unwearied diligence in Mr. Styles to prove what in reality has no existence on the part of Mr. Hopwood? Allow me, Mr. Editor, to state my unreserved opinion on the sentence in question; which I also hope to do without incurring the displeasure either of you, Sir, or the parties concerned in the subject now under consideration.

The sentence that forms the subject of the awful charge, if I rightly *understand* it, seems to be as follows. "The church of CHRIST has made an atonement *with* (and *in*) CHRIST to the Father's justice for her sins, on which account the sinner has an equitable right to claim his pardon." Now, Mr. Editor, what in the name of all that is sacred is there so alarmingly *awful* and *dangerous* in the above sentence? And I would here also ask, why has Mr. Hopwood (I had like to have said *foolishly*) sought to qualify the said sentence? Is there any more inconsistency in saying the church of CHRIST has *in* CHRIST, *through* CHRIST, *with* CHRIST, and *by* CHRIST, atoned for her sins to the Father's justice, than St. Paul saying, "I am crucified *with* CHRIST: nevertheless I live, yet not I, but CHRIST liveth in me?" or that CHRIST and his church is one flesh, one

body, see Gal. ii. 20. Eph. v. 30. I ask, can the head perform any thing without the body? or the body without the head? Does not the body, and every member in the body, perform every act with and in the head? Did not the church of God perform *with* and in CHRIST every condition both in the old and new covenant? For, be it remembered, that the gospel nowhere speaks of Christ as the church's *surety*, independent of his *headship* or oneness with her as his body, the fulness of him who filleth all in all.

Again, I ask, where is there any more impropriety in saying, "The church of CHRIST has made an atonement with CHRIST to the Father's justice," than there is in saying, a believer *walks in* CHRIST? Yea, furthermore, were not the church of God chosen, sanctified, justified, and preserved in CHRIST, from everlasting past, that she might remain, and be by the Father viewed in the pure creatureship of Jesus, for ever without blame before him in love? Eph. i. 4. Are we not informed from the scriptures of unerring testimony, that whatever CHRIST did, the church of God did in him? And that thereby her person, sacrifices, and services are all accepted in him? Eph. i. 6. Col. ii. 10. Again, were not the whole election of grace chosen in CHRIST before the foundation of the world? Was not the church of God considered by the Father and acknowledged by the scriptures as being begotten in his humanity, and included in the body prepared for him? Heb. x. 5. 1 Cor. xii. 27. Col. i. 24. Eph. i. 23. yea, I consider myself justified in believing, and openly asserting, the church of God, and JESUS CHRIST, to be so united and connected as for her to be—*Conceived* in his *conception*. Ps. cxxxix. 14, 15, 16.—*Quickened* with his *life*. Eph. ii. 5. Col. iii. 3.—*Born* in his *birth*. Isa. lxvi. 8. John i. 13. 1 Pet. i. 23.—*Circumcised* in his *circumcision*. Col. ii. 16. Phil. iii. 3.—*Grew up with* and in him in his *manhood*. Eph. iv. 15, 16.—*Baptized* in his *baptism*. Col. ii. 12. Rom. vi. 3, 4.—*Crucified* in his *crucifixion*. Gal. ii. 20.—*Died with* him in his *death*. Col. iii. 3.—*Buried with* him in his *burial*. Rom. vi. 5.—*Raised with* him in his *resurrection*. Col. iii. 1.—*Ascended with* him in his *ascension*. Ps. lxxviii. 18. Eph. iv. 8. and is now seated *with* him in heavenly places. Eph. ii. 6.

Now, Sir, allowing the above to be gospel doctrine, and scriptural truths, where then is the impropriety in saying, the church has done all things *in* and *with* CHRIST? She has in Christ *fulfilled* the law, *magnified* the law, *established* the law, *wrought out* and *brought in* an everlasting righteousness, *satisfied* divine justice, *atoned* for all her sins, and has (thus considered, *I hesitate not to say*) an "equitable right to claim her pardon." Yea, by and through CHRIST, the church has a right to expect every blessing promised her in him, her glorious head and husband; yea all are undoubtedly her's by right of creation, Eph. ii. 10. by deed of gift. 2 Cor. ix. 15. James i. 17. by union of nature. Eph. v. 30. by covenant settlement. Ps. lxxxix. 3—35. Eph. i. 3. and by oath and promise. Heb. vi. 18.

I know, Mr. Editor; that pride in the heart of man may be permitted to shut his eyes against conviction; but the truth of the above doctrine can never be overthrown so long as the world stands.

I am your's,

Dear Sir, in gospel bonds,

Aug. 14, 1828.

A DISCIPLE.

(For the *Spiritual Magazine*.)

A SHEAF FROM THE FIELD OF BOAZ.

How important is it to have the mind upheld in the love of the truth as it is in the persons, relations, offices, and doctrines of our covenant God. That sacred interest which was constituted *before* the world, is opening *in* the world to all the heirs of God when, where, and as he fore-ordained. Purposes hid in eternity are constantly opening by providence in time. What God eternally willed, he powerfully effects, nor can his attributes be unequal or inharmonious. He does nothing he had not before intended to do; nor has he intended any thing that he will not accomplish. His hand is influenced by his heart, and his love can never employ his power injuriously. We are assured from his goodness and his rectitude, that his infinite power shall not harm us; and from his omnipotence we are apprized that his will can never be prevented. Then his ability entitles him to our adoring confidence in the midst of erring frailties and of threatening ills; "for he is able to do exceeding abundantly above all that we ask or think." Eph. iii. 20.

"Happy," said the man after God's own heart, "happy is the man who hath the God of Jacob for his help, whose hope is in the Lord his God." Who can approach *him* injuriously, without the permission of his heavenly guardian? The enemy must pass the divine guard before he can get near the servants of the Lord Jesus: either therefore, his malice will be warded off, or only suffered to that extent to affect the faithful which shall be subsequently to their high advantage, and his increased confusion. The Lord of Hosts, even Jesus, (compare Isaiah viii. 13, 14. with 1 Pet. ii. 8.) shall be for a sanctuary of safety. There is no safety *from* God, but *in* God. Who can bind the hand of Almighty justice, indignant at the crimes of rebellious men? Yet mercy by the directions of eternal wisdom has appeared to the relief of the perishable, to the consoling of the penitent, and to the satisfaction, the endless satisfaction, of punitive justice. He that is our sanctuary is our sanctification; for without holiness there is not only no happiness, worthy of the name, but there is no security. True holiness is therefore displayed in the salvation of the guilty from the claims of inflexible justice, the curse of the threatening law, and the tyranny of the malevolent enemy of God and man.

Of a religion so worthy of its Author, and so safe and honourable to its receivers, we can never have just reason to be ashamed. It not only opens to us a sanctuary, but it affords us a residence in Christ, the true tabernacle which God pitched and not man, and which dwelling place presents God as come near to us, and us as taken

upward to dwell spiritually near to God. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Psalm xci. 1. What secret place? The Lord Christ, that secret which was hid in God; the person of the God-man, in whom dwelleth all the fulness of the Godhead bodily, or embodied. This is the true, the real, the permanent, and most inward tabernacle of God, in which God reveals himself, and meets his worshipping people; in whom all access is had, and through whom all spiritual sacrifices of persons, prayers, and praises, are accepted. Rom. v. 2. and xii. 1, 2. John xiv. 16.

This glorious Christ is the true tabernacle of sanctity and safety, of worship and communion; and he is the heavenly altar that sanctifieth every gift and offering; and he is the chief Priest by whom all spiritual worship is directed and presented. He is not only our way into God's presence in glory, but he is our mouth to God, and God's mouth to us; and the gospel is his voice which we hear, and by which we know him, and are instructed and edified. This Christ of heaven and of God is the hope, the life, the right, the fulness, the happiness, and the all of his believing, adoring household.

The great office of the divine Comforter consists much in testifying of this adorable, this wonderful Saviour. He takes of his things, and shews them to the ransomed of the Lord, shews them in his own way, by a divine light, and a love-kindling effect. Faith too, the Christ-receiving grace, here has her object, her satisfaction, and her end. To bring the merit of Christ into experimental enjoyment, is its use and tendency. The Lord Jesus gives the faith, and faith honors its divine Author and Finisher; it works by love to Christ and his people, to God and his word. It is the wilderness grace, during our absence from our Lord: "we walk by faith, and not by sight;" it is the infallible evidence of things not seen. Grace, Christ, faith, hope, love, and endless glory, are inseparable. Oh! may they all dwell richly in the hearts of all the saints, by the testimony of the Divine Spirit, that they may know with unutterable satisfaction and joy the things that are freely given them of God; to whom be glory for ever and ever. Amen.

Woolwich, July 3, 1828.

ENON.

QUERY TO A CORRESPONDENT.

Mr. Editor,

WILL your correspondent J. B. T. inform your readers what constitutes a 'Jobbing Parson?' (see p. 67, last month.) And say, whether a man leaving his employment where he could obtain a comfortable maintenance, and giving himself up, not to the call of a church of Christ, but merely to preach where he can, in order to obtain support, though a scanty one, is sufficient to prove that he has received his credentials from the high court of heaven?

An answer to this will oblige one who feels it his duty to labour with his hands, in imitation of Paul.

August 4, 1828.

A LABOURER.

VOL. V.—No. 53.

Q

REVIEW.

Crown Street Chapel Tracts; containing an Abridgment of the Works of Ancient and Evangelical Divines, with a short Memoir of each Author. By John Rees. R. Baynes, Palmer, &c.

A short notice was given in our last vol. p. 59, 60. on the commencement of this series of tracts, and we therein anticipated a wide circulation, and that much advantage would result from the perusal of them. Mr. Rees has pursued his design to the extent of thirty numbers. Whether he proceeds with the works of Arrowsmith, Gurnal, &c. in the same cheap way as promised in his address of June, 1827, we have not learned. The published numbers contain an abridgment of *Jacomb*, on the 8th of Romans,—a Sermon preached at St. Margaret's, Westminster, in 1642, by the *Rev. R. Harris, B.D.* and *Watson's Divine Cordial*, which together make a valuable and moderate-priced volume.

As it may be expected we should make some further remarks, we briefly notice each author. Dr. *Jacomb* writes much and well on the inward warfare, and almost astonishes the reader with the multitude of particulars in evidence of the trials and spiritual exercises of the christian. His faith appears to have been unwavering in the all-sufficiency of Christ; but not so strong as to lay firm hold on the covenant, and to depend on its eternal enactments with the confidence which the argument of his favourite apostle inspires. The greater number of believers of the present day appreciate his mode of treating the truths of the gospel more than that which, in our opinion, is founded expressly on the apostolic example.

Of the "Sermon" on the unjust judge, we think more highly. *Watson's Divine Cordial* is by far the best of the three.

To invite attention to this exceedingly cheap publication, and particularly to the last mentioned author, we extract a sentence or two on 'effectual calling.'

"The method God useth in calling sinners. The Lord doth not use the same order with all; he comes *sometimes in the still voice.* Such as have had godly parents, and have sat under the warm sunshine of religious education, know not many times how, or when they were called; the Lord did secretly and gradually instil grace into their hearts, as the dew falls insensibly in drops; they know by the heavenly effects, that they are called, but the time or manner they know not. The finger moves on the dial, but we are not sensible when it moves. Thus God deals with some. *Others are more stubborn,* and God comes to them in a rough wind; he useth more wedges of the law to break their hearts; he deeply humbles them, and shows them they are damned without Christ; then having ploughed up the fallow ground of their hearts by humiliation, he sows the seed of consolation; he presents Christ and mercy to them, and draws their wills, not only to accept Christ, but passionately to desire, and faithfully to rest upon him. Thus he wrought upon Paul, and called him from a persecutor to a preacher. This

call, though it be more visible than the other, yet not more real. God's method in calling sinners may vary, but the effect is still the same.

"The properties of this call. *It is a sweet call.* God doth so call as he doth allure; he doth not force, but draw. The freedom of the will is not taken away, but the stubbornness of it is conquered. "Thy people shall be a willing people in the day of thy power." After this call there are no more disputes, the soul readily obeys. When Christ called Zaccheus he did joyfully receive him into his heart and house. *It is a holy call.* "Who hath called us with a holy calling." God calls men out of their sins; by it they are consecrated, and set apart for God. The vessels of the tabernacle were taken from common, and set apart to a holy use; so they who are effectually called, are separated from sin, and consecrated to God's service. The God whom we worship is holy, the work we are employed in is holy, the place we hope to arrive at is holy; all this calls for holiness. A christian's heart is to be the presence-chamber of the blessed Trinity; and shall not holiness to the Lord be written upon it? Believers are children of God the Father, members of God the Son, temples of God the Holy Ghost; and shall not they be holy? Holiness is the badge and livery of God's people. The people of thy holiness. As chastity distinguisheth a virtuous woman from a harlot; so holiness distinguisheth the godly from the wicked. It is a holy calling; let not any man say that he is called of God, that lives in sin. Hath God called thee to be a swearer, to be a drunkard? Nay, let not the moral person say he is effectually called: what is civility without sanctity? It is but a dead carcase strewed with flowers. The king's picture stamped upon brass will not go current. The civil man looks as if he had the King of heaven's image stamped upon him; but he is no better than counterfeit metal, which will not pass for current with God. *It is an invincible call.* When God calls a man by his grace, he cannot but come. You may resist the minister's call, but you cannot the Spirit's call: the finger of the blessed Spirit can write upon a heart of stone, as once he wrote his laws upon tables of stone. God's words are creating words; when he said, "Let there be light," there was light; and when he saith, let there be faith, it shall be so. When God called Paul, he answered to the call: "I was not disobedient to the heavenly vision." God rides forth conquering in the chariot of his gospel; he makes the blind eyes see, and the stony heart bleed. If God will call a man, nothing shall lie in the way to hinder; difficulties shall be untied, the powers of hell shall disband. Who hath resisted his will? God bends the iron sinew, and cuts asunder the gates of brass. When the Lord toucheth a man's heart by his Spirit, all proud imaginations are brought down, and the fort-royal of the will yields to God. I may allude to that: "What ailed thee, O thou sea, that thou fleddest? and thou Jordan, that thou wert driven back?" The man that before was as a raging sea, foaming forth wickedness, now on a sudden flies back and trembles! he falls down as the jailor, "what shall I do to be saved?" "What ails thee, O sea?" "What ails this man? The Lord hath been effectually calling him, he hath been working a work of grace, and now his stubborn heart is conquered by a sweet violence. *It is a high calling.* "I press toward the mark, for the prize of the high calling of God." It is high, because we are called to high exercises of religion; to die to sin, to be crucified to the world, to live by faith, to have fellowship with the Father. This is a high calling; here is a work too high for men in a state of nature to perform. *It is a high calling,* because we are called to high privileges, to justification and adoption, to be made co-heirs with Christ. He that is effectually called is higher than the princes of the earth."

Those who have been unable to procure the old edition of "Watson's Divine Cordial," in consequence of its scarceness, will seize the opportunity of obtaining this excellent abridgment.

The Way of Salvation and of Christian Edification: an Essay, by James Churchill, Minister of the Gospel, Weston Green Chapel, Thames Ditton, Surrey, Author of "Pocket Anecdotes," an "Essay on Unbelief," &c. Churchill, Leicester Square.

THE reader is informed in the preface to this volume, that most of the truths enlarged upon by the author were delivered in a sermon which was published some years since, and has run through two editions, and that the same subject considerably extended forms the present treatise. The persuasion that 'good has resulted in the edification of many,' from perusal of the sermon, offers the inducement for its re-appearance; and at the suggestion of a friend it is amplified and arranged as an essay.

It is conveniently divided into chapters under the following titles: I. The place and characters appertaining to Christ in the plan of salvation. II. On the impossibility of righteousness by the law. III. In what way the acknowledged insufficiency of our obedience to the law establishes the importance of the Saviour's death. IV. The way of christian edification.

With great pleasure we noted the several divisions of the third chapter, on obedience to the law: but we have room to do little more than quote those particulars. 1. "As nothing short of a full obedience can save the sinner, and as we all fail of giving that obedience to the law, there can be no salvation but in Christ; for in him only is righteousness found which will justify the ungodly." 2. "Legal obedience leaves us without any love to divine things, and thus establishes the importance of the Redeemer's death." 3. "Moral principles can neither help us one step towards heaven, nor afford us strength to continue in the way: thus the importance of the death of Christ is established." 4. "Moral obedience fails to form a new character, and thus establishes the necessity of the Redeemer's death." Under this head the following will be found:—

"While we remember, that the heart is the subject on which the influence of the Holy Spirit descends, the work wrought will admit of the detail here enumerated. The heart is dead, and he quickens it. Eph. ii. 1.—Dark, and he enlightens it. 1 Pet. ii. 9.—Hard, and he softens it. Ezek. xxxvi. 26.—Shut, and he opens it. Acts xvi. 14.—Insensible, and he arouses it. Eph. v. 14.—Indifferent, and he impresses it. Acts xvi. 30.—Averse, and he inclines it. Psalm cx. 3.—Neglected, and he notices it. Ezek. xvi. 6.—Impure, and he purifies it. Ezek. xvi. 9.—Naked, and he clothes it. Ezek. xvi. 10.—Weak, and he strengthens it. Col. i. 11.—Exposed, and he protects it. Psalm xci. 11.—Wounded, and he heals it. Isa. lxi. 1.—Erring, and he restores it. 1 Pet. ii. 25.—In bondage, and he relieves it. Isa. lxi. 1.—Mourning, and he comforts it. Isa. lxi. 2.—Poor, and he enriches it. Matt. v. 3.—Mean, and he beautifies it. Isa. lxi. 10.—Hungry, and he feeds it. Matt. v. 6.—Thirsty, and he gives it drink. John vii. 37.—Perplexed, and he directs it. Psalm xxv. 9.—In prayer, and he hears it. Jonah ii. 7.—In the body, and he sanctifies it. John xvii. 17.—In death, and he comforts it. Psalm xxiii. 4.—In judgment, and he owns it. Mal. iii. 17.—In heaven, and he glorifies it. Rom. viii.

30. And to all eternity the soul will be distinguished with the crown of righteousness which fadeth not away. 2 Tim. iv. 8. The effects of grace upon the heart may be compressed into the following five views:—The eyes of the understanding enlightened. Eph. i. 18.—The will inclined to God.—Rom. vii. 12.—Christ formed in the soul the hope of glory. Col. i. 27.—The affections spiritual. Rom. viii. 6.—And the life regulated by the word of truth. Col. ii. 8.

“The new creation being thus effected, we should next contemplate the operations of the heart under the influence of grace: and we shall see, under this part of our subject, how superior God's new creation is to any work produced by moral influence. And it is open to any person's observation, that all that has been known by the christian in his first steps heavenward, is sure to pray for again in such a manner as to indicate, that he has not known enough of it, but wishes all to be brought before him for his future enjoyments; truly nothing can be more plain, than that it is the sweet experience of the subject, that draws forth his heart for a more enlarged participation thereof. In this spirit the church, in Solomon's sacred nuptial, between her and Christ, who having been, to her holy joy, brought into his chambers, thus prays, “Draw me; we will run after thee.” Chap. i. 4. Such language is expressive of a feeling inseparable from a renewed heart, namely, that having known somewhat of a Saviour's love, it must desire to know it more. So the apostle describes believers as constantly looking to, and approaching him, whose love they had already felt. “If so be ye have tasted that the Lord is gracious. To whom coming.” 1 Pet. ii. 3, 4. How common is it for gracious souls to pray, that they may be made partakers of grace, after they have long known the grace of God in truth! We may be liable to suppose they were praying for that of which they had only heard a good report; whereas the petition means, either that they may be more certified of their interest in the blessing, or that they may have fresh supplies of that which has oft-times been as the water brooks to the panting hart.”

We consider it a useful practical work, founded on a knowledge of sound doctrine, and on an understanding of the life of faith on the Son of God. It may be recommended as not an unfit accompaniment to those treatises, sermons, &c. which are so exclusively doctrinal, that the reader can scarcely determine whether the religion of their authors is that of the *heart* or of the *head*.

The Works of the Rev. Augustus Montague Toplady, A. B. late Vicar of Broad Hembury, Devon. Six Vols. 12mo. with Portrait. Palmer.

THIS edition, published in numbers and monthly parts, which at its commencement was noticed in the early part of our last volume, is now completed, and is on sale at *one half* the price of the original. The acquisition of so valuable a work, on such terms as these, is already appreciated by the christian public; as in its progress it has obtained extensive patronage. These volumes comprise the contents of the first edition, without abridgment, and possess the additional attraction of an excellent portrait of the celebrated author.

It has been now many years a source of anxiety and grief that the possession of the writings of our great divine is exclusively confined to those who are increased in ‘this world's good.’ The call for an edition like the present has therefore been frequent and urgent; and it is with pleasure we announce that such appeal has not been in vain.

A CROWN OF RIGHTEOUSNESS.

2 Tim. iv. 8.

A Crown never fading, with righteousness deckt,
Is laid up in heav'n for God's people elect;
On earth they may meet with privation and woe,
But sorrow in glory they never shall know.

While here, they are subject to doubts and to fears,
But there, their own God wipes away all their tears;
While here, they may meet with grief, sorrow, and pain,
But there, they shall never have cause to complain.

This crown they shall wear in his blissful abode,
Ascribing all glory to him as their God;
While heaven's arched roof with their praises shall ring,
Adoring the Saviour, their God and their King.

Their songs shall outvie the bright angels of God,
While singing salvation through Christ's precious blood:
For *they* never fell from his high courts above,
And need not redemption by covenant love.

S. N. S.

THE CHRISTIAN'S ANTICIPATION.

Lo! the glorious day will come,
When the chosen sons of God
Shall possess their promised home,
Purchased by their Saviour's blood.

Thro' the water and the fire,
They shall all at heaven arrive;
Jesus Christ is their desire,
They shall in his presence live.

While they sojourn here below,
Daily conflict they shall have;

But their God will grace bestow,
And from death eternal save
Tho' with sin and hell they fight,
They shall daily vict'ry gain;
Tho' their way be dark as night,
Joy and peace they shall obtain.

Come, my soul, thy union prove,
To this happy chosen race;
Thou shalt share in Jeau's love,
And unceasing sing his praise.

S. N. S.

MY FATHER'S HOUSE.

REJOICE, my soul, in what the Lord
Does in his sacred word record;
Substantial joy it brings to me,
There by the eye of faith I see,—
My Father's house.

Sweet prospect! often does it shed,
Light on the dreary path I tread;
It comforts me while travelling here
To think I am approaching near,—
My Father's house.

Legions of adversaries throng,
The road I have to pass along;
But Jesus will conduct me through
The wilderness, and bring me to,—
My Father's house:

This residence for me was bought
With Jesu's blood, (transporting
thought!)

My spirit will exult in this,
When in that state of perfect bliss,—
My Father's house.

Oft has my heart been grieved to find,
Sin and the world enslave my mind;
But I shall soon be free from sin,
That foe will never come within,—
My Father's house.

This makes me calmly view the day,
When God shall summons me away;
To glory Jesus will receive
My soul, and I shall never leave,—
My Father's house.

T. H. B.

THE
Spiritual Magazine;
OR,
SAINTS' TREASURY.

“ There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST : and these Three are One.” *1 John v. 7.*

“ Earnestly contend for the faith which was once delivered unto the saints.” *Jude 3.*

OCTOBER, 1828.

(For the Spiritual Magazine.)

A CIRCULAR LETTER,

Of the Norfolk and Suffolk Association of Baptist Churches, on the Sin of Apostacy.

BELOVED IN THE LORD,

UNITED with you in the fellowship of grace, and earnestly concerned for your stedfastness and joy of faith, we ask, “ is it well ?” We mean, do your souls prosper ; or are you settled upon the lees of a spiritless profession ? We press the inquiry by its importance ; but we urge it yet more solemnly, from considerations which arise out of the signs of the times.

Feeling that we are surrounded by the darkness of an awful defection from the truth as it is in Jesus, and the power of the kingdom of God ; and that the darkness is gathering thickness ; and observing the rebukes and blasphemies of many who say they are of Christ, but are not, but are of the synagogue of satan ; we deem it incumbent on us to use every scriptural means to excite you to a personal examination of the state of your souls.

The time will come again when God will search his Jerusalem with candles ; and those will be given up to the slaughter-weapons of judgment, who have not the mark of discriminating grace set upon their foreheads, by the man clothed in white linen, with the writer's inkhorn by his side. *Ezek. ix.* The work of vengeance will begin at the sanctuary, and march on terribly from thence into the heart of the nations. We tremble, lest being led away by the error of the wicked, you should fall from your stedfastness ; or lest,

VOL. V.—No. 54.

R

while iniquity abounds, the love of many should wax cold, and the indignation of the Lord should break in upon us, and cast us out as a derision and a byeword.

"Behold," saith he that hath the key of David, "I come quickly; hold that fast which thou hast, that no man take thy crown." It is time we should consider. Some who once run well, are weary, and are laid down to sleep in the lap of some treacherous Delilah. Their locks are shorn, their strength is gone, and the enemies triumph. Others who not long since appeared in the freshness and liveliness of spiritual youth, have lost their first love, and the grey hairs of decay are scattered here and there upon them; but they know it not. They have their places in visible Zion; but are at ease in the flesh, and feed upon the east wind of a notional faith, and an empty profession. While others, bewitched by the enchantment of error, deny the Lord that bought them; and are "gone out from us, that it might be made manifest they were not all of us." Declensions from the liveliness and savour of spiritual experience, and departures from the faith, are facts which we witness; and as we look for a day when God will purge the floor of his church, and separate the chaff from the wheat, we conjure you to consider how you will endure the trial. Be not deceived. A hypocrite in Zion, though highly gifted and clear in judgment, will fly off from the fan with the lightest of the chaff, to dwell in everlasting burnings; and none but the spiritual and experienced, who feel that the kingdom of God is not in word but in power, shall be gathered as wheat into the garner.

The design of our annual letter to you, is your spiritual edification. With this view the subjects are chosen. Sometimes the sovereign doctrines of grace, as the basis of your hope, and the sources of your joy, have, for your establishment in the faith, been stated and explained, and their sacred influence on the heart and conduct illustrated and maintained. If these subjects have been selected rather than others, the persuasion of their supreme importance, or the danger of their being perverted by "the cunning craftiness of men, whereby they lie in wait to deceive," has determined that selection. We cannot imagine that it matters not what we believe, if our conduct be right. On the contrary, we apprehend that there can be neither experimental nor practical godliness, without the knowledge and belief of the truth. Truth only is the essence of virtue, the root of piety; they who are ignorant of it, or deny it, are vicious, are impious, be their pretensions to excellence what they may.

But as our gospel contains, not only doctrines to be believed, but is a ministration that inculcates every moral and spiritual duty on believers; we have, as occasion required, directed your attention to one truth or other of practical moment: exhorting you to walk worthy of your vocation, and to be careful of maintaining good works, for necessary uses.

The subject proposed for the present letter is of awful and alarming consequence, it is "THE SIN OF APOSTACY;" and the in-

vestigation of it must be attended with considerations that will bring your profession to the test. Our aim will be, not to theorize, but to illustrate, by a reference to the word of God. May the illuminating unction of the Holy One be given, together with "the spirit of power, and of love, and of a sound mind," that we may not "darken counsel," "but by manifestation of the truth," "they that have erred in spirit may come to understanding, and they that murmured may learn doctrine."

Apostacy in general is either a total falling away from the faith of the gospel, by denying the truth or divine authority of its doctrines; or, by a practical renunciation of its holy principles and influence in the life and conversation. Of the former kind, apostacy is less frequent than of the latter. The instances are not many in which a professed belief of the gospel has been followed by an apostacy into naked and avowed infidelity. There may be thousands, who were trained up in what is reputed a religious education, who are now the disciples of deism; finding in its principles a gratifying license for the unrestrained indulgence of their depraved lusts and appetites. But these can scarcely be entitled to have been of the number of believers by profession. Their reason and conscience had nothing to do with the religious principles in which they were instructed. They received them with no more regard to God and his glory than they did the first lessons of the alphabet. Their infidelity, therefore, implies no abandonment of conviction, or of an enlightened judgment; but is an expedient of accommodation to the vicious sensualities and diabolical passions of the heart. Real apostacy from the faith must always imply a previous profession, founded on conviction; a profession voluntarily entered into and avowed; and in some degree evidenced by a separation from the world and a union to the church. The instances of falling away into direct infidelity, after such a profession, are rare; but the total renunciation of truth in its influence upon the heart and conduct, is a fact of too frequent occurrence. It is this fact chiefly which we intend to illustrate. In doing this it will be necessary to take a scriptural view of the nature of that profession which issues in final apostacy, with the extent to which it may be maintained; and how nearly in many instances it resembles, in its principles and appearance, the experience and practice of regenerate believers.

The serious nature of the subject requires us to treat it with caution; lest we should speak to the wounding of such as are of a fearful heart. With a view to avoid this evil, it may be useful to advert to the falls and backslidings of the regenerate, and shew the impossibility of their drawing back unto perdition, that so the partial and temporary defections of the elect may not be confounded with the apostacies of others; nor the full and final apostacy of unregenerate professors, be mistaken for falling from grace;—a mistake which some have fervently embraced, and thought themselves in possession

of a substantial argument against the infallible conservation of the saints through grace to glory.

It is a melancholy truth that the regenerate children of God are guilty of many, and grievous backslidings: they fall into sins which destroy their peace, defile their consciences, harden their hearts, and give occasion to the enemies of the Lord to blaspheme.

The falls of some are by surprise and suddenly. In an unguarded moment they are tempted and overcome. Secret, and seemingly mortified corruption is kindled into action, and for a transient gratification they entail upon themselves, upon the church, and upon the name of our Lord Jesus, an infamy which time itself and restoring mercy will scarcely remove. Thus, David yielded to the impulse of adulterous affections, and plunged himself into the most detestable crimes. But generally the backslidings of believers are more secret and slow. They imperceptibly cool in their affections and zeal; lose the blessedness of their first love; and gradually slide into carelessness, fleshly ease, and formality. Their secret declension is marked before God, who leaves them to their course, that his word may not be broken, "the backslider in heart shall be filled with his own ways."

One backward step is followed by another. Defection in the heart, from the liveliness and sweet actings of grace, is succeeded by indifference to the spiritual exercises of worship. Secret prayer is attended to from custom and conscience, rather than as a privilege. The holy pleasures of communion with God are lost in the drudgery of duty. Languid, insensible, and in the bonds of corruption, the heart is wandering, busy in the world, acting over its lusts, or motionless in sloth and weariness; while the tongue is repeating mere words which it has been accustomed to utter. The infinitely blessed God is offended at being treated so much like an idol of wood or stone, and withdraws himself from this scene of abominable prayer.

The depravities of the closet are carried into public ordinances, and *profane* them. The Lord's day is wasted in sleep, carnal indulgences, or light and worldly conversation. Late attendance at the house of God; a cold and careless behaviour when there; absence from it when the shadow of excuse can be found; and a prevailing barrenness under the ministry of the word, evidence that the heart is far gone from God, and is going back with a perpetual backsliding.

The spiritual taste is diseased. The truths which once refreshed the heart and gladdened the conscience; that proclaimed liberty to the captive; free forgiveness, and everlasting righteousness to the guilty; that unveiled the Redeemer's grace, salvation, and glory; that lay open to the view of faith the unwasting sources of the church's happiness in the love, counsels, and covenant of the Triune God;—truths that bulwarked the soul in its conflicts, and made it triumphant in its affliction, are heard, indeed, but not felt, not re-

ceived gladly, not enjoyed. They may be contended for in the letter, but their experimental savour is not realized.

Such, we fear, is the state of many in our churches. They hold fast the form of sound words delivered to them; but indicate by many plain symptoms, that they are living without being influenced in their experience or conversation, by the soul-reviving, heart-liberating, sin-subduing efficacy of sovereign truth. Through them the gospel is despised by such as seek occasion; and the enemies of truth take a warrant from their empty notional profession, to vilify the precious doctrines of free grace salvation, as the non-essentials of a party who lay more stress upon points of doubtful disputation, than upon the weightier matters of the law. Happy should we be if this stone of reproach were rolled away, and the saving virtue of discriminating truth witnessed in the heart by joyous experience; and manifested in the life by a savoury spiritual conversation, and godly walk.

But alas! when the experimental relish of truth is lost, the backslider generally proceeds further in "his own ways." From indifference to that which is spiritual, he becomes indifferent to the society of the saints. He feels no longer the sympathy of heart with heart, the mingling of spirit with spirit, which is the essence and life of the fellowship of the faithful. He is cold and shy; a stranger with his mother's brethren. He shuns them, and probably assigns as a reason that they are not friendly and affectionate to him as formerly; blaming them for a fault which is wholly his own.

Other society is sought after and relished. He mixes himself with the people and speaks the "language of Ashdod." He spends his leisure with the worldly, imbibes their spirit, and joins them in their pursuits, their pleasures, and their iniquities. Sin gains upon him, he casts off all fear, and restrains prayer before God. The last fearful sentence of the backslider is upon him, "He is joined to idols, let him alone." Conscience ceases to reprove, and he gives himself without remorse to his covetousness, his blasphemies, or uncleanness.

Conduct so provoking and criminal, justly entitles him to indignation and wrath; and he would inevitably perish, if his salvation depended on any thing lower than the sovereign will and unforfeitable love of God. But in his worst state; in his foulest falls, he is (O wonder of grace!) a sinner beloved; without regard to the evil he has done, that the purpose of God according to election may stand.

It is difficult to say how far a backslider may go in "his own ways," but we are confident he can never pass beyond the limits of his pardon by the blood of the Lamb; nor his free grace predestination to life and glory. He who hath chosen him as a vessel of mercy will heal his backslidings, and still love him freely. Fearless of the reproach which may be cast upon us by legalists, and the patrons of conditional salvation, we shall contend earnestly for this

inestimable truth, as long as we retain the consciousness of our utter corruption, our impotence, and the treacheries of the heart; as long as we have any just conceptions of the nature of grace, the covenant of salvation, the character of God, the efficacy of Immanuel's obedience and sacrifice, and the immutability of truth.

What must we think of the infinitely perfect Jehovah, if we should suppose him first to form a design to save his people, and afterwards revoke his intention because of their ingratitude and revoltings? Can he change his mind without changing himself? Can his will be separated from his essence? and, if not, can he alter his purpose without casting off his immutability? But what will become of Deity itself, if he be subject to change? The sentiment which would attribute mutability to the divine *design* of saving the elect, must impute the same imperfection to the Divine *Being*! Can atheism conceive a thought more horrid and blasphemous? Or is the sin of his people, which occasions this change of purpose something that he did not foresee when he passed his decree to save them? Let his omniscience speak for him; and let his own word say whether his will is regulated by the conduct of his creatures, or his decree to save founded upon their foreseen righteousness and fidelity: "For I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb. For my *name's sake* will I defer mine anger, and for my praise will I refrain from thee, that I cut thee not off." Isa. xlviii. 8, 9.

What shall be said of the redemption which is in Christ Jesus, if it can be forfeited or defeated by our unfaithfulness? For the transgressions of his people was he smitten; and then he "finished the transgression, and made an end of sin, and made reconciliation for iniquity, and brought in everlasting righteousness." He was made sin for us by the imputation of our foulest backslidings after conversion, as well as of our sins before conversion; and under the curse of both he died, and "perfected for ever them that are sanctified." Can the sin, which by dying he put away, be charged against us to condemnation? Is his blood to be less available than our iniquities? Is his grace to have less efficacy than our corruptions? Can we undo the redemption he has purchased, turn the immense ransom price into a cipher, and throw ourselves from the bosom of a finished salvation, into the jaws of everlasting destruction? This would indeed make hell triumphant, and cover the cross of Jesus and the throne of grace with the infamy of pitiable weakness and disappointment.

What shall be thought of regeneration if it is a work that can be undone and destroyed? By regeneration, something is brought into being, which did not before exist; *a new creature in Christ Jesus*. An effect is produced by the Almighty energy of the Holy Spirit, which denominates a sinner by nature, "a new man." Agreeably to its nature, this change is described a "being born from above;" and it is as clearly the dictate of reason as it is the doctrine of scrip-

that the soul which is truly born of God is never unborn of Him. He cannot now be an heir of grace, and hereafter a son of God. As a man once alive in the natural world cannot become an entity without violating the invariable law of his being; so a spirit which is once regenerated, and born of the Holy Ghost, cannot lose that divine nature of which it partakes, and which is its true life as a child of God, without nullifying the constitution of its being.

Shall our natural life be indestructible? Are we immortal by decree of our creation? And shall it, can it be imagined that a spiritual being, which is above the course of nature, is perishable? Can nature be immortal, but grace die? Or can we, who have not the strength enough to crush a moth without the energy of God to sustain the act; and to whom the power to annihilate the smallest particle of matter never has been given, nor ever will be—can we annihilate the most illustrious effect of the Spirit's operation? Can we undo the work of God; uncreate his creation; and prove ourselves stronger than He? If we can think so, it will be difficult to set bounds to the presumption to which our folly and arrogance may lead us.

Should it be deemed possible that the spiritual life may become extinct, and the regenerate may perish, what credit is to be given to the plainest testimonies of God? such for instance as these: "I will be their God; and I will be their Father; and I will be their husband; and one heart, and one way, that they may fear me for ever, and I will be good to them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer. xxxii. 38—40. "Can a woman forsake her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee! I have graven thee upon the palms of my hands." Jer. lix. 15, 16. "For the mountains shall depart, and the hills shall be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy upon thee." chap. liv. 10. "My sheep hear my voice, and I give unto them eternal life, and they shall not perish, neither shall any man pluck them out of my hand." John x. 27, 28. To these, several hundred texts of the same import might be added. But what salve can be found for his veracity in the sayings of God, if nevertheless, his elect may sin away his purpose, annul his purpose, break his covenant, and perish? It is but a trifling propriety of language, in asserting that the doctrine is blasphemous, which can be maintained only on the supposition that infinite grace may falter and fail, and the works of God prove untrue.

We leave it to the advocates of defectible grace—of a redemption that can be forfeited—of an election that can be frustrated, to vindicate their system with what reason they may, and to enjoy the work of their hands; but not having "so learned Christ, if so be that we

have heard him, and have been taught by him, as the truth is in Jesus," we hope to live and die in the joyous persuasion that being "once in grace we are always in grace."

Lament we do the treacherous and adulterous departures of our hearts from God, and the falls and degeneracy of others of his remnant; but we should absolutely despair of the salvation of any, and sink into forlorn wretchedness of soul, if we did not believe that "he who hath begun a good work in us, will perform it until the day of Jesus Christ."

Decidedly believing, and earnestly contending that the sin of total apostasy cannot be committed by any one created anew in Christ Jesus, we seek for the character of the apostate in a class professing at one time the same principles, the same faith, the same experience, or observing the same ordinances and duties as regenerate believers.

The root of their apostasy lies in the unsoundness of their principles. They seemed to be what they were not, by assuming a character which they wanted the vital principle to sustain—and they might be either hypocrites at heart, who, like Judas, from the first, entered the ranks of profession to serve a sinister purpose; or like those stony ground hearers, who really expected to hold out unto the end, but mistaking the working of natural affection for the operations of the Spirit of God, declined in their profession, as their mere mental excitement subsided.

Hypocrisy is one of the chief branches of the deceitfulness of the heart; and so much is the conduct of men governed by it, that they are ever deceived and deceiving one another. It is difficult to say what they are from what they appear to be. But the truly regenerate man desires to be sincere in all his profession. We see what he is by what he says and does, because he is born of God. Christ pointed out one of this singular and rare character, when he said of Nathanael, "Behold an Israelite indeed, in whom there is no guile." Grace makes the holiness of its influence manifest by the holy simplicity of our actions, because it delights to reveal its own excellence. But apart from the regenerate, we can seldom gain an insight into the real principles and motives by which men are actuated. They show off with a friendliness and goodness that gain them esteem and credit; but that which is seen with so much advantage, is often the reverse of what is passing within. The deception runs through society; but it is most flagrant when religion is the mask, behind which it is concealed. We need not, however, wonder at the frequency of hypocrisy in this worst form. The superlative deceit of the heart is capable of attempting to mock God; but as he abhors the mockery, and cannot be deceived, he righteously turns the lie of the hypocrite upon himself, and suffers him to imagine that he is in reality what he pretends to be. "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand?" Isa. xlv. 20.

(To be concluded in our next.)

(For the Spiritual Magazine.)

AN ADDRESS TO A BACKSLIDING BROTHER.

*"The backslider in heart shall be filled with his own ways." Prov. xiv. 14.**My dear Friend,*

THE circumstances which call for this friendly (and I hope affectionate) admonition, are indeed of the most painful and distressing nature; and I earnestly entreat you to bear with me while I introduce to your serious and calm consideration, a subject which has filled my heart with the most poignant grief, and which is to you a subject of the utmost importance. That to which I allude is your alarming *declension* in the ways of God! When I call to mind the blessedness you once spoke of, and contrast those times with the apathy and shyness you now evince toward the things which make for your peace, I am compelled involuntary to exclaim, "How are the mighty fallen, and the weapons of war perished!" "How has the gold become dim, and the most fine gold changed!" Oh! my unhappy brother, who or what hath bewitched you, that you should have thus turned aside from the flocks of the companions to traverse the dreary wilderness in a "solitary way" without a friendly hand to lead you back to the shepherd's tents," or guide your wandering feet into the paths of righteousness?

Under those painful circumstances, then, permit one who has himself tasted of the wormwood and the gall, to meet you on the gospel plains, and, instrumentally lead you to muse on your forlorn situation. For truly your iniquities have caused a painful separation between you and your God, and given you to feel that "it is an evil thing and bitter to forsake the Lord thy God;" the fruits of which will be a feeling sense of your perfidy, wretchedness, and misery. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee." My heart's desire and prayer to God for you is that it may be his most righteous will to convince you that in yourself you are still "poor, and miserable, and blind, and naked;" and that he may apply the precious balm of atoning blood to your lacerated soul, heal your backslidings, and restore the joys of his salvation to one so wretched, abject, and forlorn. To this end, I would, as an humble instrument, direct your mind to meditate on the all-sufficiency of the blood of sprinkling to cleanse from the deepest dye, and the almighty power of his arm to save from the lowest hell; which if it is the sovereign pleasure of the Lord the Spirit to make effectual to your restoration, my most sanguine hopes will be blessedly realized, and a revenue of praise redound to the glory of distinguishing grace; while the prisoner will be released from his prison-house; he who has long sat in the gloom of night, shall shew himself, and the joy of the Lord again be his delight in the house of his pilgrimage; and they that are his enemies shall see

it, and shame shall cover them who tauntingly said unto him in his captivity, "Where is now thy God?"

I am not, my friend, altogether unacquainted with the painful experience of the backslider in heart when filled with his own ways. What heart-rending sighs and unutterable groans heave his agitated breast, and extort the pathetic soliloquy of Job, "O that it were with me as in days and months that are past, when the candle of the Lord shone around me, and when by his light I walked through darkness!" With his heart surcharged with grief, he is ready with that afflicted saint to curse the day of his birth, and to long for that of his death, when the wicked shall cease from troubling, and sin no more intrude to mar his peace. Wave after wave, and billow upon billow roll through his soul, while the deeps of temptation without cry to the deeps of depravity within, and create a very hell; in consequence of which, his soul is overwhelmed with horror, and his mind becomes a prey to the keenest anguish; his affrighted imagination apprehends the bottomless pit opening to receive his guilty soul, while the infernal yells and awful blasphemies of apostate spirits grate upon his ears with unutterable horror. He apprehends himself forsaken of his God, and given over to the sport of devils, who appear already let loose to hurry him to the gloomy caverns of despair; every faculty of his soul becomes as it were paralysed, and he feels his affections so awfully estranged from the person of the dear Redeemer that he appears "without form or comeliness," and he can see no more beauty in his glorious person than is to be seen in the witch of Endor.

Here I would notice the line of demarkation betwixt an *apostate* and a *backslider*. The unsanctified heart of the former is filled with rancour and infernal enmity against both the person and the work of Christ, and desires not the knowledge of his ways. But not so with the poor sensible backslider, the enmity of his heart *has* been slain, and it is the absence of Christ he mourns, and the non-experience of his love, in connection with his base ingratitude, creates his hell; and although he cannot feel that holy glow of affection to his blessed name as heretofore, nor experimentally see any beauty in him, yet he cannot but admire him, and long for the manifestation of his favour and the application of his peace-speaking blood. And, further; if any one dare attempt to rob the Lord of life and glory of his essential honours, as the brightness of the Father's glory and the express image of his person, and put him upon a level with the creatures of his power, although allowed the honour of being the most exalted in the scale of creation, and possessed of a delegated power "by which he made the worlds;" yet, he sees through the specious error, and his mind swells with indignation at the insult offered his Lord; for he experimentally knows that the blood of a mere creature can never atone for *his* sins, nor offer unto God a sufficient ransom to prevent him from being eternally banished from his presence. He knows, moreover, that the righteousness of a

creature is insufficient to cover his polluted soul from the piercing eye of inflexible justice; therefore he is amongst the foremost to assert his eternal power and Godhead, and to place the crown of essential glory upon his sacred brow, and declare him to be the altogether lovely and fairer than the children of men. When the honour and glory of the Saviour is thus impugned, the dormant principle, love, is imperceptibly called into exercise, and the energies of his mind are aroused to a degree of sensibility known only to those who know and love the Lord. During these short intervals of comparative peace and cessation of horror, the heaven-born principle bursts through his accumulated sorrows, and he exclaims, "O that I had wings like a dove, then would I fly away and be at rest!" The apprehension of giving occasion for that holy name to be blasphemed among the ungodly, wounds him more than the loss of all that is near and dear to him, yea, even of life itself; for he would most gladly die to be free from sin, that "accursed thing" which his better part abhors.

Again; the backslider in heart, when filled with his own ways, finds the eyes of his mind so far darkened, and his understanding (which once was light in the Lord) so much beclouded, that he views every thing through a false medium. Every consoling promise is rejected, while every denunciation against sin is embraced as peculiarly applicable to himself. The songs of Zion are a burthen to him, though he would give worlds to enjoy them. The exalted enjoyments and blessed communion of which his happier brethren speak, are as daggers to his sorrowful heart, although he would willingly die to experience the joy which animates their tongues. The ordinances of the sanctuary which he has often enjoyed as prelibations of immortal bliss, appear as so many seals to his condemnation; and the throne of grace, where he was wont to repair, to hold sweet communion with the persons in the Trinity, now appears to be curtained around us with impenetrable brass, so that his agonizing petitions cannot pass through. The poor soul is fearful of lifting his sorrowful countenance toward "the excellent glory," lest the thunderbolts of divine vengeance should alight upon his guilty head, and banish him for ever from the land of hope. That holy fervour and serenity which he once experienced is now far from him, and an intolerable load of guilt presses upon his soul, and the language of praise and adoration now gives place to sorrowful sighs and inexpressible groans. One petition alone escapes from his bleeding heart—"God be merciful to me a sinner!" And that in such plaintive accents as though conscious of his unworthiness of the divine clemency. Thus he is driven to his wit's end, the sacred scriptures are sealed, the ordinances are barren, his brethren stand aloof from him, and the mercy-seat seems to be guarded by the two-edged sword of divine justice and immaculate holiness. "He looketh for light, but behold obscurity; for salvation, but it is far off from him."

This, indeed, is darkness which is severely felt. Yet if the poor bewildered wanderer turns to the world to ease his troubled mind, the Lord says respecting him as he did of Ephraim, "he is joined to idols, let him alone;" and he soon finds the futility of this sad expedient, for to him the world hath lost its charms, and the ungodly conversation of the wicked is not that in which he can take delight, nor from which he can receive comfort. Every thing around him loudly proclaims that all is vanity and death, and only conspire to add afflictions to his bonds, and painfully to convince him that "vain is the help of man:" and he is compelled to stand forward as an experienced witness, and proclaim their total inability to administer one single grain of substantial happiness to a troubled mind. "The best of them is as a brier, and the most upright sharper than a thorn hedge." While the poor captive is thus sitting beside the rivers of Babylon, bemoaning his miserable captivity among a strange people in a strange land, he exclaims in the bitterness of his soul, "Refuge faileth me; no man careth for my soul!" when lo, he hears the storm arise, and the tempest howl, and uttering in solemn tone, "Arise and depart, this is not your rest, it is polluted." The spell being thus broken, and being aroused from his lethargy, he hears the voice (and feels the power) of pardoning love and mercy thus addressing him,—

"Poor famish'd prodigal, come home,
Thy Father's house is open yet;
Much greater mercy bids thee come,
Than all thy sins, tho' these are great!"

This affectionate invitation being accompanied with the unction of the heavenly Comforter, "the lame man leaps as an hart," the tongue of the dumb begins to sing, and the heart joyfully responds—

"Lo, glad I come, and thou, dear Lamb,
Shall take me to thee as I am;
Nothing but sin I thee oan give,
Nothing but love do I receive!"

Thus it pleaseth the Lord, in the exercise of his sovereignty and his love, to deal with those who forsake him, "the well-spring of life," and join themselves to the unhallowed sons of Belial. And, oh! that it may be his most blessed will to convince thee, my poor brother, of the imbecility of all thy attempts to fill the place of an absent God, and likewise to shew thee the fallacy of giving ear to the devices of the sworn foe to thy peace,—"vile unbelief, that sin accursed." Permit me to tell thee, that while continuing to parley, and take part with thy Lord's most inveterate foe, I shall not be surprised to hear thee complaining of the prevalence of sin, and the aboundings of iniquity, of multiplied transgressions, and the horrors of soul you continually experience; for the Lord is jealous of his honour, and his glory he will not give to another, neither will he permit a rival to usurp his throne in the hearts of his people without resenting it. Depend upon it, that he will make thee feel the

effects of his jealousy, till thou art compelled to throw thine idols to the moles and to the bats, and to say with the church of old, when in similar circumstances, "I will go and return unto my first husband; for then it was better with me than now." Then shall Ephraim say, "what have I any more to do with idols?"

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee."

Doubtless, my friend, you remember that very blessed declaration of the apostle John—replete with comfort and consolation to the poor trembling, self-condemned backslider,—“if any man sin, we have an advocate with the Father, even Jesus Christ the righteous,” who is indeed, and of a truth, an high priest ‘whose heart is made of tenderness,’ and ‘whose bowels melt with love.’ And I verily believe, that every stroke you receive from the hand of your heavenly Father, by way of correction, goes nearer the heart of your elder brother than it does thine; for in all thy afflictions he is afflicted, and ‘in his measure feels afresh what every member bears.’ Let me entreat you, then, to return to the shepherd and bishop of your soul; he will heal your backslidings, and love you freely. Distrust not the efficacy of his blood to cleanse from *all* sin, but pray him to send the Comforter to apply his precious blood to your guilty conscience, and to give you a fresh manifestation of covenant love and immutable faithfulness; a fresh assurance of the pardon of your sin, and the acceptance of your person; that you may run the ways of his commandments with an enlarged heart, and live to the praise and glory of that grace which hath made you accepted in the beloved.

Finally, my brother, let me affectionately exhort you to watch unto prayer, seeing the enemy goeth about as a roaring lion, and ‘worries those he cannot devour with a malicious joy.’ The God of peace be with you, and keep you from disgracing his blessed cause; may he lay you at the foot of the cross, and keep you submissive to his will, is the prayer of

Your sympathizing friend,

T. W. H.

July 26, 1828,

(For the *Spiritual Magazine*.)

REST ANTICIPATED.

“There remaineth a rest for the people of God.”—Heb. iv. 9.

It is written, “Man is born to trouble as the sparks fly upward”—“many are the afflictions of the righteous”—“whom the Lord loveth he chasteneth”—“it is through much tribulation ye must enter the kingdom of heaven”—now we see but in part, but when that which is perfect is come, that which is in part shall be done away.” Remember, tried christian, that a few more trials and con-

flicts will put an end to all thy pains, and thou wilt be out of the reach of every foe. Now it is the believer's complaint, that in him dwelleth no good thing; but soon thou wilt be holy as God is holy. Now thou art the subject of sorrow and tribulation; but then sorrow and sighing shall for ever flee away, neither shall there be any more pain. Now thou hast to encounter many a storm and many a dashing wave; but soon thou wilt have to say, 'the enemies I have had to encounter I shall see no more for ever.' Thou mayest be tossed, but thou canst not be lost. Thou mayest be often cast down, but never forsaken. Now we see through a glass darkly, but then face to face. Now in thy experience thou often hast to mourn the Lord's absence; but then thou shalt serve him day and night in his temple, and never more go out. Now thine harp is frequently hung upon the willows; but then every string shall be tuned, and thou shalt for ever sing, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." The sufferings we now endure are not worthy to be compared with the rest which remaineth for the people of God.

"Peace, ye pilgrims, cease to mourn,
Press onward to the prize;
Soon your Saviour shall return
Triumphant in the skies:
Yet a season, and you know,
Happy entrance will be given;
All your sorrows left below,
And earth exchanged for heaven."

Now thou art the subject of sickness and pain, but the inhabitants of that land will never have to say, 'I am sick.' There thou wilt be free from all the suggestions of the wicked one, who now perplexes thee and robs thee of all thy comforts. Now it is thy complaint that the sabbaths are so short and so soon gone; but soon thou shalt enter upon an eternal sabbath, and thy company will be "the spirits of the just made perfect." "Thy sun shall no more go down, nor thy moon withdraw itself, but the Lord shall be thy everlasting light, and the days of thy mourning shall be ended." Now thou art the subject of many fears of death, and art frequently saying, "How will it be with me when I have to pass through the dark valley?" Oh! remember, death is a conquered foe, and is disarmed of his sting; thou shalt be more than conqueror through him that loved you; and thou wilt be enabled to sing—

"Where is thy victory, boasting grave?
O death, where is thy sting?"

Then why art thou so fearful of getting home? Thou hast found thy Lord faithful in other things, and thou mayest safely trust him in this. He that has been thy guide through life, will be thy strength and support in death; he is "the faithful God."

Farewell, reader, I hope ere long to meet thee where we shall not only *anticipate*, but enjoy that rest which remaineth for the people

of God; where it will be said,—“these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” Rev. vii. 14—17.

S. H.

(For the *Spiritual Magazine*.)

ON THE PRE-EXISTENCE OF THE HUMAN SOUL OF CHRIST.

A REPLY TO “CONSTANT READER.”

Beloved in the Lord!

LIKE you, I am a constant reader of the *Spiritual Magazine*, consequently your observations on the doctrine of the pre-existence, page 78, came under my eye. My reply to Love Truth, it seems, has caused you much sorrow, and was the occasion of your writing the paper alluded to. It gives me no pleasure to make you or any other reader sorrowful and perplexed; but it is my sincere wish your present feelings may be the means of stimulating you to a further enquiry into the subject. I assure you, what you wrote gave me no such painful feelings; it only excited a pleasant smile, and in christian friendship I offer you the following thoughts.

Your first observation is this. ‘How *that* could be the seed of the woman, which was created before the woman was in existence, remains to be proved.’ Truly it does, and so it must remain for me; I shall not attempt the task, nor does the sentiment you oppose require such proof. It appears by the use you have made of the term, ‘seed of the woman,’ that you believe the soul as well as the body of Christ was created out of his virgin mother, after the manner Adam’s body was formed out of the substance of the earth. It has always appeared to me an absurd notion, that the intelligent soul of our Lord should be formed of corporeal substance; and, I might add, that any soul is thus formed *remains to be proved*. Now if you attempt to prove this, I feel persuaded you will be in greater perplexity still; yet this you must do, or your argument has nothing to support it, consequently must fall. But you have seen a remark upon this point before. I believe the body of our Lord was formed of the substance of his mother by a miracle, even by the “power of the Most High;” but that his soul was thus formed, is, I believe what the scriptures nowhere teach. Now as I maintain not that the body of Jesus pre-existed, your argument fails of doing you the least service, and the sentiment you oppose still remains unmoved.

The next thing you mention, is the everlasting covenant, or covenant of grace, which by my creed you think is set aside, and the church of God undermined to the foundation! Do not be alarmed, my brother, there are no such consequences attending it, I assure you. It would be well if the friends of truth did but carefully examine scripture terms and phrases, with a view to understand their true import. The covenant which God made with Abraham, respecting the land of Canaan, is called an *everlasting covenant*, and their possession of the land is called an *everlasting possession*. Gen. xvii. 7, 8. and xlviii. 4. and yet the seed of Abraham has long since been dispossessed. We read that the priesthood of Aaron, and his successors, is an *everlasting priesthood*, and yet it is restricted to "*their generations*," or end of the Jewish polity or commonwealth. Exod. xl. 15. We read of an *everlasting statute*, yet that statute has long since been disannulled. Lev. xvi. 34. I might easily multiply passages of this sort, to shew the word *everlasting* is sometimes to be taken in a very limited sense. When the Holy Ghost is leading our minds to things divine, as pertaining to salvation, the same word is sometimes used. When our thoughts are directed to the covenant of grace, we are taught to contemplate it as an *everlasting covenant*; and when we are called to dwell on the sufferings of Christ, we are taught to say it is an *eternal redemption*. Heb. ix. 10. Now both properly belong to time, but then they are *eternal*, as restricted to *endless duration*. Both take place from certain date, but can never cease in point of efficacy; and both are founded upon the immutable will, the infallible counsel, and fixed decree of Jehovah, all which are absolutely eternal as himself, being immanent acts in his own eternal mind. "He worketh all things *after* the counsel of his own eternal will." Eph. i. 11. His counsel is the pattern of the covenant and sacrifice; his covenant and sacrifice the display of his counsel. Psalm lxxx. 17. and lxxxix. 28. Acts ii. 23. and iv. 28. Heb. vi. 17.

The sacred scriptures reveal Jehovah to man as self-existing in three persons, yet but one God; a subject which ought to be viewed at an awful distance and with profound reverence. But as there can be but one living and true God, so also there can be but one *will* in Jehovah; for to suppose more than one, would be to suppose more Gods than one. Now, if we conceive of this glorious being *making* a covenant, which signifies an agreement, he must be viewed as agreeing with himself: and can mean no more than the agreement and harmony of the divine perfections and attributes of Deity. But the covenant of grace is said to be *made*, and can never mean the agreement of divine perfections; they never were *made* to agree, but *ever did* agree, and are so revealed to man in the covenant of grace. (Ps. lxxxv. 10.) This covenant was entered into on the behalf of the church, but infinite wisdom saw fit that the office of Mediator should be sustained in this covenant. See Heb. viii. 6. and ix. 15. and xii. 24. Who then is the *officer* which fills this *office*?

Let the apostle give the answer, "There is one Mediator between God and man, the man Christ Jesus." 1 Tim. ii. 5.

I am glad, however, that you are well convinced that David, the man after God's own heart, was not mistaken in his views of this covenant. Let us then see what information he gives us concerning it. For a moment let me call your attention to Psal. lxxxix. In verse 3, Jehovah speaks, saying, "I have made a covenant with my chosen, I have sworn unto David my servant." If we ask who this *chosen servant* is, the prophet Isaiah shall point him out to us: "Behold (saith Jehovah) my servant, whom I uphold, mine elect in whom my soul delighteth." Now this is a description of him with whom the covenant was made, and either describes him as *abstractedly divine*, or as a complex person. Surely you would not say, this means that as a divine person he is upheld by the Father. And yet this language must mean something: but let us proceed a little further. This chosen servant is Jehovah's holy one, also his anointed one, in whom all grace and holiness is contained for the sanctification of his church. 1 John ii. 20. He is further described as an exalted one, chosen out of the people. Verse 18, 19. But the royal prophet does not even stop here, but proceeds to give the finishing stroke: and verse 27, Jehovah says, "*he is my first-born.*"—Now, my brother, I would seriously ask you, is this person with whom the covenant was made, and who is thus described, abstractedly divine? or is he a divine person possessing, in personal union, an inferior, a created nature? Which answers to this description? Is he *as God*, Jehovah's servant, his chosen and exalted one, and he whom he upholds? No, no, my brother, it cannot be admitted. Thus, you see, the royal psalmist rejoiced to see the covenant established with the man of Jehovah's right hand, the God-man Christ Jesus. Nor had he those views of the subject which my correspondent takes of it; for instead of undermining the foundation of the church, he exhibits it to view for the comfort of the family of heaven. But still, the objection may return, 'this makes it a time covenant.' Well, be it so: the revelation of God to man is a time revelation; the sacrifice for sin is a time sacrifice: the sanctification of the Spirit is a time sanctification. It satisfies me that my Father has ordained it to be so. It is old enough to take in Adam, Abel, and all the election of grace; and that is quite enough. It is built upon, and rises out of the divine counsel and decree, and therefore cannot be shaken. It is confirmed by the oath Jehovah sware to his Son, and ratified by the promise of blood on his part, who on Calvary paid the church's ransom. It is witnessed by the Holy Spirit, who has covenanted that the Father should see the fruit of his love, and the Son the travail of his soul, by bringing (through his sanctifying agency) the church home to glory. It is ordered in all things and sure; therefore let each believer say, "it is all my salvation, and all my desire."

Your conclusion, that the pre-existence involves in it such con-
VOL. V.—No. 54. T

sequences as those you have named, if by these remarks proved to be without foundation; and it still remains a truth, for any thing I can see, in what you have said upon it, although you pray to be delivered from it. It is well our Father in heaven is merciful, even so merciful as not *always* to answer his people's prayers, but forgives their frailties, and only answers the prayer which the Holy Spirit indites, while Jesus, our great High Priest on high, bears the iniquity of our holy things.

The next text you mention, is stated as supporting precisely the same sentiment as your first; and as it contains no new ideas, it requires no further remarks. I only remind you again, that you have not proved the *soul* of Jesus to be formed of the *body* of his virgin mother; and I still declare it to be my belief, that the nature which suffered had previously consented to do so. Should you convince me I am in error, I hope to profit by the discovery. The other passage, from the 1st of Luke, is employed in the same manner; but I might say in your own words, 'what does your arguing prove?' You tell us of 'the origin of the Son of God as it respects his manhood.' Here you evidently allow his manhood, or human nature, to be involved in his Sonship. This I also maintain: if it be *your* sentiment, in this we are agreed. But then if sonship takes in his humanity, and that humanity had no being until 4000 years after the creation of the world, then sonship was postponed until then; so all these revolving years there was no real Son of God existing, but only a decree that there should be one. Is this indeed your creed? I rather think not; but your manner of arguing implies this.

You then cite another passage from Heb. ii. 14, which you consider further to prove the point in hand. This passage informs us, that the children which are his brethren, being partakers of flesh and blood, (as well as immortal spirits) *he* also partook of the same, and for this end, that he might be capable of dying for them, for the law required him to do so as their surety. What can be more congenial to the sentiment of pre-existence? This, like *all other passages* that speak of his incarnation, speaks *only* of corporeal substance which he then put on, and the reason is obvious, because he possessed the intelligent part of human nature or soul before, which is what we mean by pre-existence. But you further say, that this passage agrees with, *i. e.* expresses the same sentiment as the one in Luke. Here I again agree with you; but I cannot agree with you when you say, that his partaking of *flesh and blood* is intended to convey to us the idea of his partaking of an *intelligent spirit* of his virgin mother.

At the close, I perceive you take a confused view of the subject, which brings you to a mistaken conclusion. If you would impartially read what I have advanced upon the subject, you would easily see, if prejudice was not in the way, that although Christ pre-existed in the nature man was formed in, it neither denies his taking our

nature, nor yet contradicts the scriptures you have cited. For, remember, human nature consists in both soul and body, and although they are two parts and properly distinguishable, yet it is our nature in either or in both. He (a divine person) took the one as the "*first-born of every creature*;" he took the other "*in the fulness of time*." And it is thought this may be safely believed, without contradicting any of the scriptures you have mentioned, or causing perplexity and sorrow in the minds of humble christians.

Your concluding verses are the aspirations of a devout christian; but as there is a direct reference to me in line 2, you ought to have first proved by scriptural and conclusive argument that I had *swerved from truth to error*, before you had so applied it. Should you resume the subject, I would have you turn your attention to the following points.—1. Establish the doctrine of the traduction of souls, by shewing that all souls as well as bodies of Adam's family were created in him, and that both are transmitted by natural generation: and in so doing, take care to shew that the arguments which prove it do *not* also prove, that the soul of man dies with the body. Will you also offer a thought on Heb. xii. 9?—2. Shew that the soul and body of Jesus existed this way, although *neither* was brought into being by *natural generation*, but by a miraculous formation.—3. Shew that your sentiment does not maintain the notion of sexes in souls as well as bodies, contrary to Mark xii. 25. Observe, when the bodies of the saints are raised they will be pure, spiritual bodies, like unto their souls. (1 Cor. xv. 44.) Then sexes, which I think belong only to bodies, will be known no more. (2 Cor. v. 16.)—These, with other things I could mention, have for years prevented me from receiving your sentiment, although I have often in search of truth sincerely and without prejudice tried to remove these objections; if you can do it, I hope to be profited thereby.

I know there are some humble christians who hold your sentiment because they think God created nothing after the first six days. This sentiment they found chiefly upon Gen. ii. 2, 3: and Heb. iv. 3. But even admitting this, (which still I object unto) yet even so the soul of our Lord, as it is certainly the production of divine power, must have been created as early as some one of those six days, and so the pre-existence is established even here, unless you can explain the difficulty in my second question. Perhaps you, or some other of my correspondents, (which happen at this time to be four in number) will also endeavour to explain the difficulties which are pointed out in the following observations.

I read our blessed Lord had been in the heavenly world, and that he possessed and enjoyed a glory with the Father, which when on earth he *had not*, but which he prayed he might possess again when his sufferings were ended. "Although he was rich, yet for our sakes he became poor, that we through his poverty might be made rich." Is this to be understood as predicated of a person *abstractedly divine*, or of a *complex person*? If the former, how is his essential sameness

with the Father and Holy Ghost to be maintained? If the latter, how is his pre-existence as the man in God to be denied? Again, we read, "I came forth from the Father, and am come into the world: again, I leave the world and go to the Father. His disciples said unto him, Lo, now thou speakest plainly, and speakest no proverb." John xvi. 28, 29. See also Eph. iv. 9, 10. Can it be shewn how a being, abstractly divine, whose omnipresence and immensity invariably fills all space, could also be a being bounded and limited, so as to be capable of local motion, and thus descend from heaven, unless personally united to a created nature? Must not either his omnipresence and immensity be denied, or his pre-existence be admitted? Once more; is the term, "*first-born of every creature*," intended to mean *self-existence*? And when it is said "*He is before all things*," does it mean absolute eternity? When it is said, "*that in all things he might have the pre-eminence, for it pleased the Father that in him should all fulness dwell*." Does this pre-eminence and fulness by the sovereign will and good pleasure of the Father, mean *absolute independence and supreme right*? In a word, is Christ as a divine person here described, or does this description properly apply to him as God-man? If the former, I have greatly mistaken the apostle's meaning; if the latter, the pre-existence is a truth of divine revelation, which stands for ever established.

I forbear to enlarge further. What I have written I leave to your candid and dispassionate consideration. Lay the matter before the Lord, and examine his sacred word with prayer. The wisest and best of men have found difficulties in their way, and those who think there are none, cannot have thought deeply nor studied closely. I am not so vain as to think there are no difficulties attending the pre-existent scheme; but to reject it, I find they would rise ten-fold. That therefore which God has revealed clearly to me I feel my duty to hold fast, until that shall be opened fully which now I know but in part. In heaven there will be no controversy: there Paul and Barnabas are perfectly agreed, though once the contention was so sharp between them, that "they parted asunder the one from the other." But a merciful God has long since received them both, where nothing shall ever break their perfect harmony. Peace be with you and all the family of grace.

GAIUS.

Suffolk, Aug. 8, 1838.

A LINE TO "SEEK-TRUTH."

FRIEND Seek-truth, may your signature ever prove a proper description of your true character. Truth is infinitely valuable: it opens the wonderful name of Jesus in whom all truth centres, and who therefore is emphatically "*the Truth*." All the doctrines of truth were primitively written in him before they appeared in the scriptures of truth to the view of man. He is the true and living

WORD, the first copy of Jehovah's eternal mind. The truth is "the truth as it is in Jesus," and the scriptures are "they which testify of him." Then *seek truth*, and pursue it. "Buy the truth, but sell it not."

As "Constant Reader" has made a few remarks upon what I have before written, which I have also noticed; what I have written in a friendly reply to him will also serve as a reply to you, as your question is to the same point. I therefore refer you to the same, and as it is not needful for me now to enlarge, I shall only observe: if the covenant of redemption is required to be absolutely eternal as the existence of Jehovah, then, it must be the display of the divine perfections, in their perfect harmony, that requires it to be so; for this is the grand design of God in all he does or suffers to be done. Now if his glory be the first and grand object in all his acts of grace, it is needful the foundation should be firm; but is it indeed needful that the covenant of mercy and salvation should be absolutely eternal, in order that the foundation of Zion should be firm? What can you think of that is firmer than the immutable decree of Jehovah? If this is not a rock, where shall we find one? It was this that ordained all the stipulations of that covenant, as well as drew all the lines of providence by means of which the grace of that covenant is displayed. As the honour of Jehovah's name required not the sacrifice of Christ, (which is called the blood of the covenant) to be absolutely eternal, why should it be thought needful the covenant itself should?

I might further explain myself thus: That the glorious and capacious, intelligent spirit of our Lord, was the first acquisition Jehovah made unto himself by an act of power. Thus formed in personal union and in bosom fellowship, the eternal decree of mercy and salvation was viewed, and perfectly understood, and delighted in, by that intelligent soul exercising all its natural created powers of wisdom, will, love, &c. hence arises, consent, agreement, complacency, and delight. Prov. viii. 30, 31. This, I understand, to be the covenant, which signifies *making an agreement*. The human will of our Lord is represented in scripture as distinctly acting. "I delight to do thy will, O my God." Psalm xl. 8. "I came down from heaven not to do mine own will, but the will of him that sent me." "Not my will, but thy will be done," &c. Christ eternally stood in God's decree as the covenant head of his people, and the covenant itself is as ancient as the sacred humanity of our living Lord. The covenant with all its train of blessings is according to the counsel of Jehovah's will. His will is the basis of all his acts of grace to Christ, and all the church in him.

If these remarks afford you any help in seeking truth, give God the glory. Seek truth humbly at his throne, and beg for divine teaching. I always find those are the best seasons for spiritual profit, when prostrate at his throne I can say, "My soul, wait thou only upon God." Watch also, as well as pray, and when you have gained any fresh idea, examine the influence it has upon your spirit;

for that knowledge which comes *from* God leads *to* God. The more the christian is led into divine truth, the more humble, spiritual, and heavenly will he be. "Sanctify them through thy truth, thy word is truth:" this is part of that memorable prayer of our interceding Lord. I will enlarge no further. Peace be with you!

GAIUS.

Suffolk, Aug. 9, 1828.

A WORD TO "ZOAR."

My good Brother in Christ,

YOUR P. S. to me answers to your signature, it being *small* or *little*, and therefore my answer shall be *small* or *little* also. It is a mercy to feel as the apostle did, when he viewed himself "less than the least of all saints;" for when we are least in our own esteem Christ is most exalted.

You certainly understood me, and have stated my sentiment correctly, but you have made a very unreasonable request, viz. that I should prove this in the express words of scripture. As you do not view the Son-ship of our blessed Lord founded in his complex person, I conclude you hold his Son-ship to be founded in his divine person, commonly expressed by the terms, eternal generation, eternally begotten, &c. Now, my good brother, can you prove this with a *thus saith the Lord!* that is, can you find such expressions in scripture? You know you cannot. How unreasonable then to require of me what you yourself cannot produce. I cannot, however agree with you, if you mean to maintain, that the divine person of our Lord was eternally begotten, because then he cannot be self-existent, independent, and eternal with the Father and Holy Ghost, eternally possessing the sameness of nature, power, and glory; and therefore I reject it as derogatory to his glory, and subversive of his eternal power and Godhead.

You know the meaning of Son-ship is *proceeding* or going forth in the strength of another, see Gen. xlix. 3. The spark is called the son of the flaming coal, 1 Sam. xiv. 7. The arrow, the son of the bow, Psalm cxxvii. 4, 5. which also is applied to Christ, Isaiah xlix. 2. How the scripture account of Son-ship can be applied to the divine person of our Lord, which is absolutely independent, unoriginate, and self-existent, I know not, nor do I think I ever shall know. I refer you to an extract from Dr. Andrews' Lectures on the Trinity, reviewed this month, page 90, there you will see my view of the subject, with very little alteration, or rather addition, in the 12th line. I should rather say, he becomes a Son only in his (complex person, and as such sustains his) federal character." With this addition in the parenthesis I admire the whole extract, and which I suppose is also what the Dr. means. But I add no more. May the Lord direct you and all his children into all truth. I remain, your's, in him,

GAIUS.

Suffolk, Aug. 9, 1828.

A BRIEF REPLY TO JAZER'S QUERIES.

Brother Jazer,

PERMIT me in christian friendship to make a few remarks upon your queries, page 52, July Number.

To the first, I would just observe, the scriptures speak both of Christ's soul and body, and declare to us that he possessed both. Now whether they speak more of the one than the other, that is, (if I understand you) whether they treat more largely upon the one than the other, directly or indirectly, is an enquiry which concerns not the point: and why you call it a query upon the pre-existent scheme, I am really at a loss to know.

Your second, touches upon the subject. But did you not know that pre-existarians maintain, that the soul of our Lord was the *first* production of divine power? If you knew this, why ask such a question which has been so repeatedly answered? I therefore only say to this part of your question, "He is before all things, and by him all things consist." The other part of your query is fully answered in Prov. viii. 22. "Jehovah possessed* me in the beginning of his way, before his works of old." The word, *possessed me*, may be very properly rendered, *begat me*; or as in verse 24, 25, "I was brought forth." Both verses, in some ancient copies, read, "*I was begotten.*" There is no difficulty, nor danger either, in believing that the soul of Jesus was the first-born of divine power, and that all creation besides was spoke into being by him, who was then a complex agent: thus the scriptures plainly teach, (Heb. i. 2.) But why do you ask (in a parenthesis) *if that was created*? I would hope you do not mean by this to convey any such idea as this, viz. that we maintain the soul of our Lord is either self-existent or self-created: such absurdities are not found in the system concerning which your queries are proposed. It was therefore *created* in union to his eternal *uncreated* Deity; created in uniting, and united in creating. Not the Arian's Christ, a created, inferior Deity; but the Christ of God, essentially divine, properly human, indivisibly *one person*. Permit me to observe, my brother, you have advanced a sentiment, which if you consistently maintain, you must be a pre-existarian yourself. You aver, that the two natures, divine and human, constitute him Christ; to this I agree also. Then he cannot be truly and properly *Christ* without *possessing* both natures. You very properly ask, why should creation be ascribed to Christ if *it* (creation) was before his soul created? and then observe, 'as his two natures constitute him such,' that is, his two natures, divine and human, constitute the *person*, which is called in scripture, *Jesus Christ*. The argument then is thus: all things were created by Jesus Christ: but both natures constitute Jesus Christ; therefore all things were created by an agent possessing both natures.

* Dr. Gill tells us the Septuagint version reads, *created me*; so also the Targum.

Here, my brother, you are as bold a pre-existarian as ever I professed to be ; this is manifestly the argument comprised in your query.

In your third, you take it for granted, that the pre-existent scheme denies that Christ was made under the law to redeem his brethren. If this can be proved the pre-existence must be an error. If you will endeavour to prove that it denies the scripture you have cited, I will promise you at least one attentive reader.

In your fourth, the scripture cited informs us that the child Jesus increased in *wisdom, stature, and favour*. As it regards the favour or love of the Father to Jesus his Son, he could not increase in that ; nor that increase towards him, otherwise than in point of manifestation ; then, why not consider the increase of wisdom in point of manifestation also, as the bodily organs were gradually matured, and admitted of a gradual display of that wisdom which he possessed in the world of glory, before he came to tabernacle in this world of sorrow ? But if you object to this idea, and say, the increase implies a non-possession of that wisdom in which he is said to increase : well, admitting this, it does not affect the argument, for it proves not that he never possessed that wisdom. We are informed that " He was rich, yet for our sakes he became poor." If wisdom is a part of those riches which he possessed in the world above, of which he was divested when he was incarnate in this world below, what difficulty can there be in believing that he increased in that wisdom which he now possesses again in full perfection ? The passage, therefore, neither opposes the pre-existence, nor renders a defence of it at all difficult.

I will not enlarge further at present. I have but acted on the defensive in the pages of this Magazine, as it is very probable I never should have introduced the subject myself ; nevertheless, friendly controversy, conducted in a christian spirit, may prove means of information to both parties, and of utility to the church of God. There is a period approaching when controversy will cease, and queries will all be explained. I hope I sometimes anticipate it with real solid pleasure. And now, my friend and neighbour Jaser, I commend you to the Lord : grace be with you, and with all who love the Lord Jesus !

Suffolk, July 25, 1828.

GAIUS.

(To the Editor of the Saints' Treasury.)

AN ANSWER TO A DISCIPLE'S DEFENCE OF MESSRS.
ELAM'S AND HOPWOOD'S DOCTRINE ON THE
ATONEMENT.

Sir,

By the Almighty's kind permission, depending on his promised aid, I will endeavour to frame an answer to the above defence of what I believe to be a FATAL, SOUL DESTRUCTIVE ERROR, and will use as little tautology as possible, in order to compress the matter in

as small a compass as the important nature of the subject will admit of, so as to be understood by God's saints, and have to request as a particular favour, you will have it inserted in the next number of your Magazine.

It is of the highest importance, Mr. Editor, to God's children, to examine well the foundation ground on which their teachers stand, before they receive them into their houses and bid them God speed. I have been caught in this trap, and therefore sound out a caution to my brethren; for if their foundation is on the sand, they will prove but flatterers to them at the last, for as soon as they get upon enchanted ground, such teachers will be sure to stupify their senses, blind their eyes, and lead them back to mount Sinai, instead of mount Zion, and thus bring them under God's curse, instead of his blessing. The doctrine in dispute, which I am now going to examine, I believe to be the FUNDAMENTAL, OR FOUNDATION ERROR in our day, from which, every species of inconsistent and absurd notions and doctrines in divinity are spreading abroad throughout this land, which doctrine is comprised in the following words, namely, "THAT GOD'S CHURCH HAS MADE AN ATONEMENT WITH CHRIST, TO SATISFY THE FATHER'S JUSTICE FOR HER SINS, ON WHICH ACCOUNT THE SINNER HAS AN EQUITABLE RIGHT TO CLAIM HIS PARDON." This doctrine appears to me in front view, to be the most daring presumption that ever was propagated; and which, I shall endeavour, in God's strength, and under his teaching to prove, is a most dangerous doctrine, and pregnant with much mischief. And if I should err in any thing I advance, and afterwards refuse (*like Jesse Hopwood*) to give an explanation to any one requesting it from me in a becoming manner, I freely invite God's saints to smite and reprove me for it, which shall be esteemed a kindness done to me, and an excellent oil, and my prayer shall be for such in their calamity, for I wish to come to the light, and expose my conscience to the force of God's truth.

Now, Mr. Editor, in perusing this disciple's defence, I see a person in three characters: the first has the appearance of a friend; in the second I see a black man in a white robe, with a smooth tongue; and in the third I behold the spirit of this man filled with self-conceit and arrogance, introducing himself thus, to three persons, whom he calls vessels of mercy, and whom he presumes have run foul of each other, and therefore steps in between them as a reprover and reconciler: the first, he says, "*spoke unadvisedly with his lips*;" notwithstanding which, he defends his error: the second, he says, "*cries out fire, where he can see no smoke, and sounds an alarm where he can see no danger*;" and therefore will not spare him: and the third, he says, "*has used the rod, but ultimately missed his object*;" having (*I suppose*) had the rod applied to his own back, on which account this master man spares him from further punishment, but proceeds to defend the erroneous doctrine the first advanced, and chastise the second for being so sharp in detecting of

it, and daring to sound an alarm, and call out fire, for this conduct he will not spare. However, Mr. Editor, the evil tendency and alarming consequences that I see and believe will attend the reception of the above blasphemous doctrine, is such, that I must continue to sound an alarm, and call out fire, if I receive a thousand lashes twice told for my pains. The defender of this soul-poisoning doctrine, in order to make it the more palatable, that it may be swallowed down the more easy, has sweetened and softened it with some very plausible flattering questions, some of which I shall endeavour to answer. In the first place, he asks, "*what is there so alarmingly awful and dangerous in the above doctrine?*" To which, I answer, it is inverting the order of God, breeding confusion among his saints, and bringing them under his curse, by setting the church above Christ, and fixing her in his seat, making her the workman and him the tool, dressing her up at the expence of his honor, which he will never give to another, nor his praise to graven images; it is setting the wounded sinner to look to the church instead of Christ for succour in his distresses, it is turning the blind out of the right way; and God's curse lies upon the head of all that commit such abominations. Deut. xxvii. 18.

This disciple in the next place, asks, *why Mr. Hopwood sought to qualify the said doctrinal sentence?* I answer, the reason is obvious, because he was conscious he could not defend it, having been already foiled in his first and second attempt, as is shewed in my book, although not made honest enough at heart to acknowledge his error.

Quotation.—"*Is there any more inconsistency in saying the church of Christ has in, through, with, and by Christ atoned for her sins to the Father's justice, than St. Paul saying, 'I am crucified with Christ, &c.'*" Answer. I should think the inconsistency was so very glaring, that even a babe in grace would discover the cloven foot at first sight. What! to assert that God's church has atoned to God's justice for her own sins, in any sense of the word, either with, or without Christ! this language was never indited by God the Holy Comforter and Glorifier of Christ; the context shews Paul's crucifixion was the life of faith, not of fancy. However plausible the speech of this flatterer may be, he is a black man dressed in a white robe, which we shall find out by and by. We read in the bible of the church acknowledging that Christ wrought all her works in her, Isaiah xxvi. 12. but I cannot find it recorded that ever Christ acknowledged that the church had wrought all his works in him, which must be proved before the above hyperbolical blasphemous assertion can be established; these hard and bold assertions want scripture proof which these men cannot produce.

Quotation.—"*I ask, can the head perform any thing without the body, or the body without the head?*" If by the head Christ is meant, and by the body, his church, which I take for granted is the case, I answer in the affirmative, and declare that this Head can and

does perform every thing without the body ; if he did not, the body must perish for lack of nourishment, although this body certainly cannot perform any good work without her head.

Quotation.—“ *Does not this body, and every member in this body, perform every act with and in the Head?*” I answer in the negative. She does not, nor can any of her members perform every act with and in Christ the Head, in this life ; the reason is obvious—they are a part of the sinful race of Adam, and although brought into a near relation to Christ, by his converting grace, still there remains in the most mortified and experienced believer, what the apostle calls the body of sin and death, every member of which body is still in being, and will always be opposed to the same member in the new man of grace—for instance, unbelief against faith, enmity against love, despondency against hope, slavish and servile fear against filial fear, and so on. This being the case with God’s church, and she being born in corruption the same as the rest of mankind, consequently, as a corruptible body, it must go into the grave, and rise again a spiritual body, before any member can perform every act in the Head ; and when this is done, they will be far enough from attempting to claim any of the honour of having made an atonement with Christ to the Father’s justice for their sins. See Matt. xxv. 37, 38, 39. This is a newly-invented doctrine, and an artful delusive stratagem of Satan’s, in order to force wounded sinners into presumption.

Question.—“ *Did not the church perform, with and in Christ, every condition, both of the old and new covenant?*” I answer in the negative—she did not : this is confusing and confounding the two covenants, which must always be kept separate and distinct, for the sinner can never be under both at one and the same time ; the new covenant was made with Christ, (see Psalm lxxxix. 3.) and is without conditions to the sinner ; the old covenant was made with Adam, (see Genesis ii. 16, 17.) and contains conditions which no mortal can perform, Ezek. xx. 25. and Luke x. 26, 27, 28. The new covenant is a covenant of promise to God’s church, in which every thing is made sure to every heir of promise, see 2 Sam. xxiii. 5. but was a covenant of conditions to Christ in her behalf, as himself says, see Luke xxiv. 26. The old covenant is a law of commands, threatening destruction to the sinner in case of disobedience, which must be applied to every sinner, more or less, in all its unlimited demands and deathly appalling sentence, (see Romans vii. 9, 10, 11.) before any sinner can be persuaded they stand in need of a pardon ;—for instance, Mr. Editor, I will suppose that his Majesty King George the Fourth, was to send a messenger to yourself with a pardon, signed and sealed, you not being a transgressor of his law, consequently not under the arrest of his justice ; you would immediately reply, do not insult me with your pardons, go, and carry them to your condemned criminals. And thus it is, the doctrine of these men contradict com-

mon sense, which teaches all men there must be a cause for every effect.

Question.—“*Where is there any more impropriety in saying, the church of Christ has made an atonement with Christ to the Father's justice, than there is in saying a believer walks in Christ?*” I answer, the impropriety is so great, that the former is the language of blasphemy, and the latter a gospel doctrine; the former makes Christ the machine, and his church the working agent; it makes him the body, and her the head to rule and govern that body; it jostles him out of his throne, and fixes her there in his stead; and if this is not downright blasphemy, I know not what is. The defender of this doctrine, whoever he may be, is stumbling upon the dark mountains, (see Jer. xiii. 16.) in the midst of smoke and dust, and therefore it is in vain to sound an alarm in his ears, for he can neither hear the alarm, nor see any danger; and all that follow those whims and fancies of his, will have their eyes put out, and be found at last wandering among the tombs. I shall answer one or two more of his smooth simpering questions, and then have done with him.

Question.—“*Was not the church of God chosen, sanctified, justified, and preserved in Christ, from EVERLASTING PAST, that she MIGHT REMAIN, and be by the Father viewed IN THE PURE CREATURESHIP OF JESUS FOR EVER, without blame before him in love?*” Answer, here appears to me to be another newly-refined error, springing up out of this blasphemous doctrine, which entirely sets aside the need and necessity of the Spirit's work in the heart; for if the church was justified and sanctified from everlasting past, and remains viewed by the Father in a state of purity, there can be no necessity whatever for the Spirit's work to fit and prepare sinners for glory, seeing, according to this doctrine, they are already in a state of purity; this, likewise, borders on socinianism, having a tendency to do away with the need and necessity of the satisfaction of Christ, by passing over the offence given by sin, which alone caused the sword to be put into the hands of justice. And thus these men are leaping over the moral government of Jehovah in time, into his secret councils of old in eternity, or, as this defender says, “from EVERLASTING PAST;” and thus they make their Creator's foreknowledge of future events a ground for their presumption.

Question.—“*Are we not informed from the scriptures of unerring testimony, that whatever Christ did, the church of God did in him; and that thereby her person, sacrifices, and services, are all accepted in him.*” To which I answer, the scriptures of unerring testimony favour no such delusions, and confirms no such lying doctrines for truth, “*for no lie is of the truth.*” The scripture here quoted by this defender points full south, while he is sailing to the north: Paul never contradicts himself—where can you point out the above language in any of his writings? We are made accepted, he says, in Christ, but how? Not by being co-workers with him, but

by faith in what he hath done without any help from us, which is the apostle's doctrine throughout the whole of his writings: all that follows, of this defender's bold and daring assertions, with what he has produced as scripture proofs, are of the same tendency with the above, and would take a good sized volume thoroughly to examine and expose, which this disciple is aware, Mr. Editor, cannot be done in the bounds fixed for a correspondent in your Magazine, and therefore imagines himself quite safe under cover. However, I have thus far endeavoured to expose some of his uncomely parts, and hope some of my own brethren in the faith, to whom God may have given a larger portion of his spirit and grace, consequently more ability to detect and expose error, by setting truth against it, may further enter into, dissect, and expose, this monster of an error, and discover its foundation, even to the neck. Habak. iii. 13.

I shall now pass on to the concluding part of his defence. He says, he considers himself justified in believing and openly asserting the above doctrine, grounding all on the union subsisting between Christ and his church, in which he has gone most awful lengths in commixing and transposing, confusing and confounding the person and work of Christ, with a company of sinful mortals, whom he has chosen out of the sinful race of Adam, the whole of which, this disciple calls—“*gospel doctrines, and scriptural truths,*” and asks, “*where is the impropriety in saying the church has done all things in and with Christ?*” and goes on declaring—“*she has fulfilled, magnified and established the law, wrought out and brought in everlasting righteousness, satisfied divine justice, atoned for all her sins,* and has, thus considered, he hesitates not to say, “AN EQUITABLE RIGHT TO CLAIM HER PARDON, WITH EVERY OTHER PROMISED BLESSING;” and then blasphemously asserts, “*they are heirs by right of creation, by deed of gift, by union of nature, by covenant settlement, and by oath and promise,*” and quotes scripture references to each, in order to get the poison swallowed down by thoughtless mortals, some of which scripture references does not at all apply to the matter in hand, and those that do, refer immediately to Christ himself: and in winding up this farrago, or presumed defence, he concludes with as smooth a tongue as he began, and stiles himself *a disciple in gospel bonds*.

Having gone through, Mr. Editor, as far as I judged the limits of your Magazine can allow to a correspondent, I therefore conclude, wishing you much soul prosperity; and that you may continue to keep the pages of your Magazine open to expose error, and revive experimental divinity, which is the saint's best treasure.

I remain,

Your willing servant at command,

In Christ's cause and gospel liberty,

T. L. STYLES.

8, King's Road, Sloane Square, Chelsea,
Wednesday, Sept. 10, 1828.

(For the Spiritual Magazine.)

A LETTER TO A MINISTER OF THE GOSPEL ON PRESENTING HIM WITH A PULPIT BIBLE.

Reverend and Dear Sir,

MAY the rich blessings of eternal love from God our covenant Father, and the inexpressible joy from the smiles of our adorable Jesus, with a double portion of divine consolation from God the Spirit, be enjoyed in your soul through time and in the countless ages of eternity. Amen.

Knowing that you are a soldier of the cross of Jesus, and perceiving of late that you have almost worn out your old sword in the cause of God and truth, we herewith present you with a new "sword of the Spirit," which is the word of God; at the same time praying to the Captain of our salvation, that he may enable you therewith to cut Rahab and wound the dragon. So that while the powers of hell are mustering their forces to defy the armies of the living God, you may stand forth in the strength of Jesus, on the ramparts of Zion, and declare eternal war with every uncircumcised Philistine. Being clad "in the whole armour of God," may you by the hand of faith, and by the power of the Spirit, cast the stone of conviction into the heart of many a proud Goliath, that they may desert the armies of the aliens, and fall beneath the sceptre of covenant love, and declare themselves on the side of Jesus; and henceforth fight manfully beneath the blood-stained banner of eternal victory, and be more than conquerors through him that loveth them.

May the hands of your arms be made strong by the mighty God of Jacob, that you may wield the sword aright, to cut off all the false hopes of the proud, self-righteous pharisees, that they may stand afar off and cry with the publican of old, "God be merciful to me a sinner!" and then while their wounds are bleeding, may you bring forth the precious "balm of Gilead," and lead them (instrumentally) to the good Physician, that he may bind up the broken-hearted and comfort those that mourn.

We pray to the eternal God that your bow may long abide in strength, that you may "earnestly contend for the faith once delivered to the saints," and never give up one grain of precious truth to the numerous troops of Belial. That while others are serving under the command of the "prince of the power of the air," fixing their standards of human merit and free-will, you may unfurl the flag of truth, and triumph bearing the glorious motto of free grace and imputed righteousness. And while you are thus exalting Jesus, who alone is worthy, the King of kings will bless your labours to the comfort and consolation of his spiritual mourners, and to the calling of those from darkness to light, whose names are written in heaven.

"The saints whom he hath bought with blood,
Must have their sins forgiven;
They must be brought to trust in God,
And then be rais'd to heaven."

May the Lord our God long enable you to blow the gospel trumpet in the camp of Jesus, and crown your labours with abundant success, making it manifest that you are indeed "a good soldier of Jesus Christ." And when the campaign is over, and the victory won, may you exclaim, with an old warrior now in glory, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day."

This is the sincere prayer of your fellow-heirs of the grace of life, in the eternal bonds of covenant love.

T. W.

Orpington, Kent, Feb. 26, 1828.

(To the Editor of the *Spiritual Magazine*.)

SIR,

ON perusing your Magazine of last month, I was surprised on reading the concluding paragraph of your correspondent, 'James.' I had thought of taking up my pen to answer him, but perhaps his omitting the word 'unregenerate' has been an oversight, and I wishing clearly to understand his meaning, beg of him to answer in next month, whether in his quotation of Mr. Samuel Rutherford, page 107, he has not omitted the word 'unregenerate' before the word 'sinners.'

An answer will oblige,

JOHN.

POETRY.

COMPLETE IN CHRIST.

BLEST are the chosen race,
With Jesus they are one;
Accepted by the God of grace
In his beloved Son.
Perfect in ev'ry grace,
They in their Head appear;
As he's before his Father's face,
In him the church is there.
In him they are complete,
And God will never see
A spot in them whose sins did meet
On Christ when on the tree.
The Saviour has brought in
A perfect righteousness,
Safron Walden.

And all his seed are cloth'd therein,
Their glorious heav'nly dress.
Let none presume to make
This truth a cloak for vice,
Nor from God's grace occasion take
To walk as lusts entice.
All for whom Jesus bled
Are made to hate their sin:
The saints are by the Spirit led,
And feel his power within.
They walk in wisdom's ways,
Because they are forgiv'n;
They'll give their Saviour endless
praise,
When glorified in heav'n.

J. D. P.

A FATHER'S GIFT TO HIS SAMUEL :

LINES ACCOMPANYING A REWARD-MEDAL, WITH THE INSCRIPTION,

"Speak, Lord! for thy servant heareth."

"SPEAK, Lord!" thy servant humbly bends
 His ready, open, watchful ear;
 His youthful soul thy voice attends,
 Thy heavenly wisdom he would hear.

"Speak, Lord!" but Oh! in words of peace,
 That fears may die, that hopes may live;
 My feeble love to thee increase,—
 'Tis mine to ask, 'tis thine to give.

"Speak, Lord!" and every restless thought
 Shall into sweet repose subside:
 My mind would be like Samuel's taught,
 Like Samuel's, early sanctified.

"Speak, Lord!" in youth, in riper years,
 In age mature, in hoary hairs;
 O guide my feet, O chase my fears,
 O keep me safe from dangerous snares.

"Speak, Lord!" when Jordan's swelling flood,
 Like a proud wave shall swell and rise:
 Am I not purchas'd by his blood
 Who gave his life a sacrifice?

"Speak, Lord!" O speak! my soul would hear,
 Would ever listen to thy voice;
 One word of thine would banish fear,
 And make my trembling soul rejoice.

Feb. 13, 1828.

J. T. B.

"THE LAMB'S BOOK OF LIFE."

THE purpose of mercy divine,—
 Eternal election of old,
 Is the book of God's ancient design,
 Where the names of the saints are
 enroll'd;
 The pen of unchangeable love
 There wrote all the chosen by
 name;
 Our safety therein may we prove,
 As the glory of God we proclaim.
 This book is eternally bound,
 By God's everlasting decree;
 No blank ever there can be found,
 And there there is safety for me.
 'Tis seal'd by the blood of the Lamb,
 And none can be added thereto;
 God's number is ever the same
 That he in his purpose foreknew.
Orpington, Kent.

The leaves of this wonderful book
 Our covenant God doth unfold;
 No saint will he ever o'erlook,
 But doth them with pleasure be-
 hold:
 Their wants he will surely supply,
 From his inexhaustible store;
 His word is engaged on high,
 Oh! may we then trust evermore.
 Now may we ascend up the mount,
 And view the inside of this book;
 There covenant favours recount,
 While joyfully in it we look.
 Great Teacher of all thine elect,
 Shine brilliant on every page;
 And let thy bright dawns re-
 flect,
 Our names from eternity's age.
*T. W.**

THE
Spiritual Magazine ;
OR,
SAINTS' TREASURY.

" There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST : and these Three are One." 1 John v. 7.

" Earnestly contend for the faith which was once delivered unto the saints." Jude 3.

NOVEMBER, 1828.

A CIRCULAR LETTER,

Of the Norfolk and Suffolk Association of Baptist Churches, on the Sin of Apostacy.

(Concluded from page 136).

HOW far the agency of Satan may be employed in drawing men into religious hypocrisy, is difficult to determine; but certainly he exerts a considerable influence in bringing forth this deed of darkness. Not that he is strictly the cause; but knowing what we are as apostates, who are principled and defiled by the seeds of all sin, he uses his artifice and power, by temptations, errors, and illusions to provoke and draw out our depravities, so as most effectually to accomplish his destructive designs. Hypocrites in religion are his most perfect workmanship, and most securely his victims. There is something hopeful in the state of the debauched, the profligate, and profane; but to the hypocrite there seems scarcely a probability of escape from everlasting ruin. Let the five foolish virgins witness. Christ himself addressed the hypocrites of his time by the most opprobrious terms, and consigned them to perdition by a severe and cutting denunciation, "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?"

In some instances the illusions of hypocrisy may have been dispelled by sovereign grace; in others they have remained till the hypocrite has passed to his own place, in everlasting burnings and leavoursing fire; while in others, hypocrisy has been manifested by heir total apostacy." "Some men's sins are open beforehand, going before to judgment; and some men they follow after." 1 Tim. v. 24.

VOL. V.—No. 55.

X

To obtain a distinct view of an apostate, and to ascertain from thence the nature of the sin of apostacy, it will be best to consult those parts of the word of God in which the subject is directly stated or adverted to: our object be it remembered, being not to theorize upon the sin, but to illustrate it.

The instances of apostacy, detailed or alluded to in the scriptures, are such as have followed a sensible enjoyment of truth; the attainment of personal purity; or a combination of experience, and great gifts of the Spirit.

Of the first kind are those hearers of the gospel, who are compared to stony ground, on which seed is sown, and quickly springs up, but soon withers, because there is no depth of earth for the seed to root in, and sustain the blade. The parable and exposition as given by Christ are, "Behold, a sower went forth to sow, and when he sowed, some seeds fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they withered away." "He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile, for when tribulation or persecution ariseth because of the word, by and by he is offended." Matt. xiii. 5, 6, 20, 21.

The hearts of these hearers were never broken up by the plough of the law, in the hand of the Spirit; but retained the carnal hardness and legal barrenness of nature: yet they receive the word with joy, but their delight is transient, and anon their promising profession is withered by the heat of persecution and trouble. Thus when Christ preached, the common people heard him gladly; and when he made his final entry into Jerusalem, in the lowly state of Zion's King, they were elated, and cried, saying, "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; hosanna in the highest." But when the rulers took counsel together against the Lord, and against his Anointed, their minds and feelings were changed, and they cried vehemently, "crucify him! crucify him!"

Others became his disciples, and followed him with so much earnestness, that they forgot to provide themselves with food, and pressed him with inquiries that seemed to indicate that nothing was so dear to them as to know the mysteries of his kingdom: but when he struck at the root of human sufficiency, and free-will ability, by preaching the doctrine of electing, efficacious and unfailing grace, asserting, "No man can come unto me, except the Father who hath sent me draw him;" from that time many of his disciples went back, and walked no more with him." John vi. 65, 66. Their sensible delight was suddenly damped, and they "set at nought his counsel, and would have none of his reproof."

Similar facts have occurred in different periods, and among all people in whom the word of salvation hath been sent. Some have

received it with pleasure, have told what they felt, and have seemed to glorify God by ascribing it to his grace. They have gone with eagerness to hear the word; they have hailed the feet of Zion's messengers, as beautiful on the top of the mountains; and lo! their ministry has been to them, "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument." Such an excitement of pleasurable sensation, so nearly resembles the spiritual experience of those who "gladly received the word, and were baptized," Acts ii. 41, that it is seldom suspected to be illusive until the event proves that "the root of the matter is not in them." Indeed nothing is more deceitful than the passions; and probably no device of the devil is more frequent or effectual than that by which he persuades us, that we must be subjects of divine influence and renewing grace, because we have received the word with delight, and have carried the feeling into ordinances and duties. A little observation of our own hearts will convince us of the fallacy of our feelings, and that our experience may be happy or joyous, when it is not scriptural and sound. Our religious pleasures may arise from various causes other than the indwelling and influence of the Holy Ghost the Comforter. Spirit and body are so exquisitely united as to act reciprocally on each other, and exhilaration of mind may originate in the mere sensibilities of our animal nature. Many constitutional peculiarities and local circumstances may occasion emotion in the affections, may fire us into the angry, melt us into the tender, or transport us into the pleasurable. And Satan is never wanting in cunning, or vigilance to deceive us, through the medium of the feelings. You may have remarked that you have sometimes passed from a state of gloom and bondage into cheerful and sensible enlargement: depression and disquietude have been succeeded by ease and joy, and you have seemed to gain what you desired; it has appeared as if the year of the Lord's redeemed was come, and you have thought to keep it as a jubilee: but afterwards, you have had reason to suspect that what was delightful was illusive, and has proved more hurtful than the trouble and darkness which you wished to escape. You have discovered that the cheering liberty you attained did not arise out of a spiritual believing apprehension of Christ, as your life, righteousness, and salvation—nor from any revelation of his transcendent beauty and glory to the inner man—nor from any scriptural assurance of his love to you—nor of your interest in the covenant and grace of the glorious Trinity—nor were the sensations which gratified you attended with deeper and intenser views of the absolute freeness, adorable sovereignty, distinguishing peculiarities, and unsearchable riches of grace—nor did they affect you with a greater abhorrence of sin and self, constraining you to glory only in the Lord: but, like intoxicating liquors, they filled you with a gust of self-satisfaction till the exhilaration passed off, and left you more languid, lukewarm, and lifeless than you were before. So dangerous is it to trust in mere feelings of delight.

By whatever causes stony ground hearers are made to receive the word with joy, it is evident that their affection is merely natural, not spiritual. The principle of spiritual joy is a divine life in the soul which endures for ever, but of this they are destitute, having no root in themselves; their joy lasts for a season, and their profession is glowing; they may be ardent and active, and give a fair promise of being the most spiritual, lively, and useful members of the church: but, alas, and anon! offences arise, and these joyous professors, like a rocket that has spent its fire in the air, return to the earth from whence also they came.

In some instances, temporary believers are chiefly distinguished by their personal purity. They put off the works of darkness in their general habits and conduct, cultivate the practice of piety, and then fall away. Their attainments and apostacy are very strikingly described, 2 Peter ii. 20—22. "For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, the latter end is worse with them than the beginning: for it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them; but it is happened unto them according to the true proverb, the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." The description is so clear and discriminate, that it is surprising it should be referred to in support of the heresy of the final apostacy of the saints. What is there in it that warrants such an application? It is not said, that these apostates had been "created anew in Christ Jesus unto good works which God hath *before ordained*;" but the contrary is plainly and strongly implied. They had indeed acquired a personal purity, having escaped the general corruptions of the world through the light and influence of the truth, which made known to them the Lord and Saviour Jesus Christ: but in turning away from the holy commandment, they are compared to "the dog that returns to his vomit," and to "the sow that is washed to her wallowing in the mire." The simile illustrates the fact, and leads us to the most definite conception of it; for as the dog throws off his vomit, and the sow is washed from her filthiness, without undergoing any change of nature, instinct, or taste, so these persons of holy attainments, as "natural brute beasts," return by depraved propensity and liking to their lusts and corruptions, and become more odiously unclean than they were before. To assert that they were regenerate believers in the face of the text is as bold an absurdity as to maintain that a dog who has disgorged himself becomes of another species until he returns and eats up his vomit, or that a sow by washing is made a lamb, and when she returns to the mire the lamb becomes a sow again. Such a preposterous transformation would never have been thought of if men were not at their wit's ends to defend a heresy which is a detestable blasphemy against divine grace, and a contradiction to the

record of God. But some men will sacrifice their reason rather than their prejudices, and wrest the most obvious declarations of divine truth rather than admit that the grace of God is *absolute, sovereign, invincible, and immutable*.

The ministry of the word may in many instances effect a moral reformation of character, when it is not attended with the renewing energy of the Holy Spirit. Proof of this would be superfluous. But no fancied attainments of personal purity will ensure us from apostasy. A religious profession may be assumed and maintained by the mortification of sin in the members, by a scrupulous and conscientious abstinence from the appearance of evil, and by a general observance of religious duties and practical holiness without spiritual life. And when this is done, those who have seemed to be the holiest saints may become the most shameful and abandoned servants of sin. The distance between external religious purity, and turning aside to the grossest corruptions, is not always so great as may be imagined; and there is nothing in the principles of an unregenerate professor that will prevent his fall into the foulest offences after the fairest appearance of a spiritual and holy walk. Those who are sanctified by God the Father are *preserved in Christ Jesus*; but those who sanctify themselves by their own acts may also defile themselves by their own doings, and become seven-fold more the children of hell in their latter end than they were in the beginning. Our Lord Christ has illustrated the fact, and distinctly shewn the conduct of the devil in this affair, Matt. xii. 43—45. "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished: then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first." This was addressed to the pharisees, who had a high reputation for personal holiness and extraordinary devotion, but who on seeing the wonderful works of Jesus imputed them to the agency and influence of the prince of the devils. It was intended to be applied to others, and gives us a very clear insight into the real characters of some professors who fall away. The policy of the devil in the management of them is worthy of particular notice. He is represented as an unclean spirit, dwelling in a man, as he doth in the children of disobedience, working in them and leading them captive at his will. He then resolves upon an experiment, and goes out of him: but like a vagrant from home, walking about in dry places, seeking rest and finding none, he returns and takes possession again. On looking over the state of this man he finds his artifice had succeeded, and that his temporary cleansing had fitted him for an excess of diabolical influence. "*Empty, swept, and garnished*;"—"empty," void of grace, of Christ, of the Holy Spirit, of the power of godliness, though professedly holy, spiritual, and godly;—"swept," having escaped the

pollutions of the world through lust;—"and garnished," being adorned with a fair shew of grace, gifts, virtues, and fruits of righteousness. With such accomplishments his piety is praised, and his sanctification is reputed extraordinary: some would rank him with the most eminent of saints; but that which is highly esteemed among men is an abomination unto God. A swept and garnished professor, not having the Spirit of Christ within him is the heritage and dwelling-place of devils. "Then goeth he," this unclean spirit, "and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first." This holy man is turned into a hell, and his piety issues in atrocious apostacy.

How little are fair shews in the flesh to be depended on! Holiness is unquestionably a precious gift of grace to the elect in Christ Jesus, and it is their blessedness to live in the Spirit, walk in the Spirit, and bring forth the fruits of the Spirit in a holy and blameless conversation; but there is a holiness to be attained without the Spirit, which is one of the devices of Satan to bring souls to perdition. Take heed, brethren, lest you mistake the counterfeit for that which is of God.

Were we to enter very minutely, and at large, into the subject of this letter, we should have to depict the characters of unsound professors in all the different shades of hypocritical peculiarity by which the Holy Ghost has distinguished them in the scriptures; but we are restricted in our remarks to what is more prominent and general, and can therefore refer only to some of the principal passages of the sacred volume, which relate to the sin of apostacy.

One of the most remarkable descriptions of the character of those who fall away is that given by the apostle, Heb. vi. 4—6. "For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." This passage has been confidently appealed to as a decisive proof of the possible apostacy and perdition of true believers. Those who maintain this sentiment, imagine that the description is too strong to be applied to any who are not subjects of the vital and sanctifying influence of the Holy Spirit; but by an oversight too common with them, they pay no regard to the light supplied by the context, which in most instances, as well as the present, is sufficient to shew us the doctrine and the interpretation thereof, but presumptuously attach a meaning to the several parts of the description which they do not necessarily bear, and then satisfy themselves that they have refuted a capital truth in the system of grace, supported by all the evidence of unequivocal revelation and matters of fact. A brief consideration of this representation will shew that it by no means militates against the final perseverance of

the saints, at the same time it proves that there may be a combination of experience and spiritual gifts in such as fall away and perish. Turning from the doctrinal assertion of the subject, the apostle illustrates it by a similitude, which gives a precise and determinate cast to the characters he had portrayed. "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned." The first part of this illustration represents the elect, in whom a divine nature is created as a principle of holy fruitfulness; and who, under the fertilizing influence of sound doctrine, compared to rain (See Deut. xxxii. 2. Isaiah lv. 10, 11.) bring forth the "fruits of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The latter part obviously represents opposite characters, who are like a vile soil, that with all the advantages of seasons, sun, and rain, and the care and pains of cultivation, bear only thorns and briers. The first branch of the simile is intended to apply to those whose good works the apostle commends, of whose salvation he confidently speaks, and whose security he distinctly maintains in the latter part of the chapter; but he adduces the other branch as a fit emblem of these whose apostasy and destruction he asserts. The contrast of the two parts of the simile is decided, and the application evident. The inference is indisputable; these apostates, whatever their attainments and gifts, had not been regenerated by the Holy Spirit.

But although so determinate an interpretation is given by this illustration as to preclude the supposition of defectible grace, and the possible perdition of true believers, yet there is confessedly a force in the apostle's language which must have been designed to impress us with the conviction, that very high attainments and a degree of partial experience may be realized, and extraordinary gifts of the Spirit possessed by such as are not new creatures in Christ Jesus, and are not ordained to life, but who are "rejected and nigh unto cursing, whose end is to be burned."

Desirous of illustrating the subject, without lessening the force of the terms, we offer the following observations upon this remarkable passage:—

"*They were once enlightened.*" To enlighten, in the general use of the word in scripture, signifies, to instruct, teach, or inform, either by doctrine or spiritual revelation: and to be enlightened is to be instructed either by evangelical doctrine, or by the anointing of the Holy One, by which the understanding is made spiritual, and a spiritual perception of the nature, beauty, excellence, and glory of truth is communicated. Illumination by the Spirit's unction is saving; but that which is derived from the bare word of truth, however accurate in its nature or extensive in its degree, is not so, being the reception of knowledge into the natural faculty unrenewed and unanointed by grace. We apprehend that this doctrinal enlightening is

that which these apostates had received, and the description is intended to apply generally to such as have received a clear and comprehensive knowledge of the faith once delivered to the saints. Some of the Galatians had been doctrinally enlightened, but not having the power of truth in experience they were bewitched by Judaizing teachers, joined law to gospel, confounded and spoiled them, and fell from grace by renouncing its doctrines. Of a similar nature, though attended with more aggravating circumstances, was the defection of Hymeneus and Alexander, who putting or thrusting away a good conscience, by denying those truths which alone can make the conscience good, concerning faith, that is, the evangelical system of faith, made shipwreck. For when truth is denied, faith is destroyed. The apostle John also mentions some, who it appears had embraced the apostle's doctrine, but became antichrists—the enemies, opposers, and deniers of Christ's coming in the flesh. And the reason which he assigns for the change is one that shews how discriminately Jehovah separates the precious from the vile, casting off the reprobate but retaining his beloved people in his own hands. "They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us, but they went out that they might be made manifest that they were not all of us." 1 John ii. 19. From these instances of falling away, and from the general view which is given of the state of such apostates, we are led to the fearful conclusion, that when professors of the faith of God's elect, and the doctrine which is according to godliness, depart from the truth, and deny the Lord that bought them, as is the unhappy case of many, and especially of those who embrace the blasphemies and damnable heresies of Socinianism and Arianism, their apostacy is the proof of their separation from God's elect family by judicial reprobation. Added to their being enlightened, these apostates are described as having some experience, "and have tasted of the heavenly gift, the good word of God, and the powers of the world to come." But it will appear on examination that it is such an experience as may pass in the soul without regeneration. To confound it with the gracious experience of believers, who have received the Holy Spirit into their hearts, and who abides there as a well of living water, springing up into everlasting life, is to err, not knowing the scriptures, nor the power of God; as it supposes *that* which is followed by apostacy and perdition in some, to be the same grace which issues in life and endless joys in others.

"*To taste*," is a metaphor taken from the natural sense, by which we perceive what is agreeable or disagreeable, pleasant or nauseous to the palate. "The ear trieth words, as the mouth tasteth meat." The wise Author of our being has endowed us with this sense for benevolent and salutary purposes; it not only prevents us from introducing into the bodily system many substances which would be pernicious to us, but enables us to enjoy his various bounties, and to derive gratification from the necessary means of subsistence. The intellectual

taste resembles it; as it is that faculty or habit of the mind by which we perceive what is agreeable or disagreeable, pleasant or offensive to us, in things with which we have to do: and this taste, be its quality what it may, has so controlling an influence over us, as to bias our pursuits, and give a general determination to our conduct. It is not the province of this letter to detail the various intellectual tastes of men; but it may be observed that they are not only very different in different persons, but the same person may experience an almost endless variation of taste, and loath at one period what at another gives him the keenest delight.

A *taste* truly spiritual is one of the senses of the hidden man of the heart, created by the Holy Ghost, by which we are capacitated to relish and enjoy that which is spiritual. The gratification of this taste is the blessedness of a believer on earth, and in the glory state when the means of gratification will be boundless and eternal his pleasures will be immeasurable! Without it heaven could not be enjoyed, its purity would nauseate, its glories sicken the intellect, and make our dwelling in it insupportable. It is our subjective capacity for spiritual, celestial, and divine felicity. In this view, it is a gift of incalculable worth, and its value is enhanced by its immortality: it will endure with our being, and be in its fullest vigour when the soul shall be freed by death from all that darkens its faculties and encumbers its operations. Exclusively supernatural in its nature and cause it cannot be excited in the natural faculty by any external means, or by the exhibition of spiritual truths and objects themselves. We cannot conceive it to have been an attribute of even the original holiness of Adam, for he was not anointed by the Holy One: he had a perfect moral rectitude, and a taste or disposition of the heart to perceive, enjoy, and glorify God under every manifestation of his moral beauty, goodness, and excellence under the law, or covenant of works; but that taste was inadequate to the full perception and enjoyment of God under the superior economy of redeeming grace, where his nature, perfections, counsels, and love are displayed with supremest glory in the face of Jesus Christ. Infinite wisdom forms our capacities for the dispensation under which we are placed. Ordained for the highest mode and measures of happiness and glory in Him, his elect are qualified for the end of their predestination by a spiritual nature derived from our most glorious Christ as a *spiritual* head; but in contradistinction to that which is spiritual, Adam is denominated a *natural* man. "Now the *natural* man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. But although a taste truly *spiritual* is supernatural, and peculiar to the elect under the new covenant, yet it is evident that a taste of the gospel, and the things pertaining to the kingdom of Christ may be excited in the minds of such as are not created anew by the Holy Spirit. The stony ground hearers had a taste or relish for the word, or they would not have received it with joy. Enjoyment

without taste is impossible. And it appears that some of old had this religious sense at the time they were guilty of the most offensive hypocrisy, "yet they seek me daily, and *delight* to know my ways, as a nation that did righteousness and forsook not the ordinances of their God, they ask of me the ordinances of justice, they *take delight in approaching to God.*" Isaiah lviii. 2. Delight and joy of this kind admit of every degree, from the moderate to the intense; it may flash for a moment, or be continued through a lengthened profession. It is very possible, that the human affections under the influence of religious causes may be raised into transports, and those transports be often repeated without the indwelling life of the Spirit in the heart, and thus experience may be realized by those who shall not endure to the end. Consequently, these Hebrew apostates might taste of "*the heavenly gift,*" whether by that gift, Christ or the Holy Spirit be meant; and of "*the good word of God,*" the gospel, as a wisely ordered and gracious system of saving truths; and "*the powers of the world to come,*" by an anticipation of the future happiness of the saints in glory.

Whether these remarks afford any just exposition of their character is left to your consideration. Should they be received with doubt, yet we feel confident that the Holy Spirit in describing them as *tasting* these things, intended to distinguish them from spiritual believers who by faith *eat* the flesh and *drink* the blood of the Son of God; and who *eat* the word of God, as Ezekiel ate the roll or volume, and John the little book; so that the great doctrines of salvation declared in the letter of truth are verified in the heart, and their inward experience in deep and blessed variety becomes the counterpart of the word of grace. Thus, whatever their sensations, and however excited, a broad line of discrimination is drawn between them and the regenerate.

They are also supposed to have the gifts of the Holy Spirit; "and were partakers of the Holy Ghost," which our excellent Dr. Gill thus expounds, 'By the Holy Ghost is sometimes meant the gifts of the Spirit, ordinary or extraordinary, 1 Cor. xii. 4—11; and so here, and men may be said to be partakers of the Holy Ghost to whom he gives wisdom and prudence in things natural and civil; the knowledge of things divine and evangelical in an external way; the power of working miracles, of prophesying, of speaking with tongues, and of the interpretation of tongues, for the extraordinary gifts of the Holy Ghost seem chiefly designed.' Dr. Gill's Exp. Heb. vi. 4.

Distinguished by gifts, by experience and illumination, they might appear with every advantage of character as the saints of God, and heirs of life; and to us who are not capable of penetrating beyond the exterior into the real state of the heart it would seem a want of charity to suspect their sincerity or their spirituality. And with some it may seem like an inconsistency in the conduct of God to bestow the gifts of the Spirit upon those who "as natural brute-beasts are made to be taken and destroyed." We acknowledge the mystery of the

dispensation, but believing the fact we resolve it with reverence into the deep things of God, and many such things are with him. He has the highest reason for occasionally putting some of his brightest gifts into the vessels of wrath, though we may not have capacity to discern it; and we should not impugn his ways as wrong until we have found we are competent to prove that his ways are not past finding out, nor his judgments unsearchable. Notwithstanding their eminent attainments, the full and final apostacy of these Hebrew christians is supposed "if they fall away, it is impossible to renew them again to repentance:"—their fall is for ever;—perdition consummates their apostacy. Other sins may be forgiven—this cannot. Sovereign grace has set limits to its own freeness; and in the purposes of the infinite mind the impossibility of renewing apostates unto repentance is established. When we witness their fall, we must abandon our hope of them: the mark of eternal rejection is upon them, they are sealed up to wrath. Reasonings, persuasions, tears, and prayers will be spent on them in vain: they will not hear, for they are given up to their hard and impenitent heart; nor will God hear for them, but will laugh at their calamity, and mock when their fear cometh. Their judgment indicates the atrocity of their offence, and God's righteous abhorrence of them: and the essence, the aggravation of their guilt, lies in the contempt which they put upon our glorious Christ, seeing "they crucify to themselves the Son of God afresh, and put him to an open shame."

From the general view we gain of the sin of apostacy from these scripture instances of it, we see what reason we have for searchings of heart, and for an affectionate jealousy for Zion. How earnestly should we beg of God to deliver us from soul deception, and how watchfully should we look about us when men depart from the faith. Let every one look to himself; "exhort one another daily, lest any of you be hardened through the deceitfulness of sin;" and having done so, we summon you to observe the signs of the times, and stand up against the fearful apostacy to which the professing church appears to be tending. Are there not symptoms of a general defection from the truth as it is in Jesus, and from the spiritual simplicity and purity of gospel worship and evangelical holiness of conduct in the churches? As early as the days of the apostles the mystery of iniquity which was to issue in the revelation of the man of sin, and a falling away from the faith, began to work; and is it not now working strongly and fatally? The protestant reformation (all praise to Zion's triumphant head) gave it a check; but since that glorious event, how has it been advancing and gathering up its vigor and corruption in the overspreading influence of Socinian, Arian, and Arminian errors and delusions. The history of the last two centuries affords an ample and melancholy illustration of the fact.

The limits of this circular restrain us from entering into the subject, and we hasten to close, by cautioning against one symptom of defection and tendency to apostacy, the most threatening to the wel-

fare of the church, because the most prevailing, specious, and insinuating; we mean the concealment of the discriminating doctrines of the gospel in the public ministry. We point you to no party, but we enjoin you to watch all. 'When,' said the judicious Dr. Owen, 'any important principle of evangelical truth is forsaken and renounced, and especially when many of them are so, when the rule of obedience is neglected, there is a partial apostacy.' Is not this evil popular? In many cases truth is nominally held but practically renounced: doctrines are assented to as true in themselves, while they are rejected from the ministry as matters of inferior moment, or non-essential forms of faith. The concealment of the peculiar doctrines of grace is studied as a means of conciliating men where prejudices should be resisted, not accommodated. What is gained to the interests of the Redeemer's kingdom by compromising truth with the enmity of the unsanctified heart? This is not to build up Zion, but to raze her foundations. It is difficult to find language sufficiently severe to denounce the wickedness and treachery of these men. Let them be reprobated and shunned as traitors to Christ and his church. The infidel is a character of less danger: we are prepared for his blasphemies, but these men entrap the unwary by their subtilty and cunning craftiness whereby they lie in wait to deceive. We warn you to beware of them as of "the arrow that flieth in darkness, and the destruction that wasteth at noon-day."

"Now unto him that is able to keep you from falling, and to present you faultless before the throne of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

(For the Spiritual Magazine.)

PROSPERITY OF SOUL.

THE beloved disciple who leaned on the breast of Jesus at the supper, appears to have imbibed the spirit of his Lord, in as great, and perhaps, a greater degree, than any of his fellow apostles. Therefore, his writings express the fervour of his love towards the children of God; and manifest his affectionate desire for the welfare of his christian brethren. In an epistle to one, whom he stiles the well-beloved Gaius, while breathing forth the warm wishes of his heart for the best interests of his friend, he says, "Beloved, I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth." The importance and value of the blessing here mentioned will be evident to every one that fears God, if it be considered that the apostle was writing under the immediate inspiration of the Spirit of truth, when he penned these words: and to him that can estimate the superlative value of the blessing, it must ever be an interesting enquiry—In what does soul prosperity consist; and how is it discovered?

The possession of spiritual life is necessarily implied when we speak of spiritual health; as well might we predicate health of a corpse, as conceive of prosperity of soul being enjoyed by one who is dead in trespasses and sins. But, spiritual life existing, and spiritual health enjoyed, are to be *distinguished*. It must therefore be premised that, the following remarks, are not to be considered as presenting the evidences of life, so much as of liveliness; and, that the believer may often want the latter, when there is scriptural ground to conclude he has the former: yet, it must be observed that the exercise of life must be lamentably low, when the child of God is at ease, without some measure of spiritual health.

Among the indications of soul prosperity may be mentioned, *the fervency of spiritual desire*. No man has sound bodily health when he does not breathe freely; and health of soul will discover itself in the outgoings of desire after those things that are suited to the inward man. Communion with the Lord is the very element of the gracious soul; the light of God's countenance is the christian's highest joy; and to cry, abba Father, is the native language of the Lord's newborn family. After these things the healthy believer will fervently aspire; and will, with eagerness, seize those parts of the scriptures that meet his case. The Psalms of David, in many parts, express these fervent breathings. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." "My soul thirsteth for God; for the living God; when shall I come, and appear before God." Psalm xli. Again, in the 63rd Psalm, the lively soul will find his own desires uttered. When the christian is favoured with this fervour of soul, it will be manifested, not only when outwardly engaged in calling upon the Lord; but, while following his daily pursuits, ever and anon his heart will be lifted up to the Lord. The scenes through which he passes, the trials he meets with, and the temptations presented to him, will furnish occasion for many an ejaculatory supplication. Nehemiah, when waiting upon the king of Persia, found opportunity to pray to the God of heaven in the midst of a conversation held with the earthly monarch; so, when the believer is surrounded by the men of the world, and *necessarily* holding intercourse with them, if his soul be prosperous, he will often raise his cry towards the Lord; and perhaps find as much of the spirit of prayer in these sudden gales, as in his more retired seasons of seeking the Lord's face.

Soul prosperity will be discovered in an *appetite* for the food with which the Lord's household are fed and nourished. The wholesome words of the Lord Jesus Christ, and the doctrines which are according to godliness, are the only things suited for the spiritual man to live upon; and, as the reception of this food promotes the soul's health, so the cordiality with which it is received is an indication of the prosperous state of the man of God. There are seasons in which the believer is so much under the influence of his carnal nature, that

he says of gospel provisions, as Israel of the manna in the wilderness, "Our souls loatheth this light bread:" but when spiritual life is drawn forth by the power of the Holy Ghost, the great subject of the gospel, Christ, the bread of life, is found to be most sweet. The person of the Lord Jesus Christ, his mediatorial character, his several offices, relations, and names, his great work of obedience, suffering and death, with all the blessings that flow therefrom, are subjects which the spiritual man loves to hear, and in them he finds that fulness of satisfaction, that he says with the Psalmist, "We shall be satisfied with the goodness of thy house, even of thy holy temple." He not only reads and hears of the salvation of Christ, the blessing of the covenants, and the promises of the word; but he meditates thereon, and often turns over in his mind the soul-cheering declarations of the gospel of the grace of God. He catches the words that drop from the lips of his Beloved, and finds them to be sweeter than honey and the honeycomb, and his mind is as truly nourished by the truth of God applied, as his body is by the food he partakes of from day to day. Happy is the believer when it is thus with him! and we may then say, his soul prospereth.

When the soul of the believer is in good health, it will be evidenced by the *quickness of his spiritual senses*. He will hear the voice of his Beloved, and the most distant report of his approach will call forth the gratulations of faith. Cant. ii. 8. He will not only taste the good word of God, but will discern the things that differ; and can no longer receive the incongruous mixture that please those who have no palate; for his soul rejects the doctrines of men, and says of all that is not heavenly in its origin, "It is bitterness." He will perceive and enjoy the grateful odour of the Saviour's grace, and the name of Jesus is to him "as ointment poured forth." Cant. i. 3. His eyes, anointed by the Spirit, behold the glories of his Lord, and view with delight the land that is afar off. In soul prosperity the *sense of feeling* also will be very acute; the conscience will perceive the first risings of sin, though but in thought; and faith will call upon the Lord to subdue it; and as the feet gather dust while travelling through the world, (John xiii. 10.) there will be continual applications to the fountain set open for sin and uncleanness.

Another indication of soul prosperity is found in the believer's *activity* in the Lord's service. His heart being enlarged with the love of God, he runs in the way of his commandments. Realizing his complete deliverance from the curses of the law, and his everlasting acceptance in the Beloved, he serves "in newness of spirit, and not in the oldness of the letter." The Lord's ways are found to be pleasantness, and his paths peace. When drawn with loving-kindness, and strengthened with mighty power, with inexpressible delight does the christian follow the Lamb whithersoever he goeth.

Again, where this prosperity is enjoyed there will be a *growth in grace*, and in the knowledge of our Lord and Saviour Jesus Christ.

Sin will appear exceedingly sinful; Christ's salvation more glorious; and his several offices and characters exactly suited to the believer's situation. God's grace will be admired, and the immeasurable heights and depths, lengths and breadths of eternal love often contemplated and further explored. The things of the Spirit engaging the attention, and the earnest of the future inheritance being enjoyed, the child of God will anticipate the time when he shall "see as he is seen, and know as he is known."

Remember, beloved brethren, that this prosperity of soul is the gift of him, from whom cometh down every good and every perfect gift. He has said, "I will bring health and cure." Convinced of the value of the blessing, and taught to know from whence it comes, may we be continually crying, "O Lord, we beseech thee, send now prosperity."

J. D. P.

Saffron Walden.

(For the Spiritual Magazine.)

REFLECTIONS ON THE SCARLET LINE THAT RAHAB BOUND IN THE WINDOW.

A Question was once asked, who can count the dust of Jacob? and we may also ask, who can count the many mercies that Jacob's God showers down upon his chosen children? They are numberless. And in attempting the answer, either, or both questions, we can only say, what hath God wrought! The history of Rahab proclaims aloud that salvation is all of grace; and is sufficient to put to silence the ignorance and pride of self-righteous men.

In Joshua ii. 21. we read, that "*she bound the scarlet line in the window.*" Here appear *five* distinct particulars in the words. 1. The person, Rahab. 2. A scarlet line; or the bishop's bible read it, a red cloth. 3. The act done by this woman; she bound this scarlet line. 4. Identity; *the* scarlet line; not a substitute, but the same. 5. The place; in the window, for conspicuousness.

First, to speak of this woman; she was a harlot; which sometimes means one who keeps an inn, or an house to entertain travellers; and probably this was the case with Rahab. But two apostles, Paul and James, speak of her as an harlot, a lewd woman. And we read no where of her husband in this history, and this sets forth the distinguishing favour of God. The residence of this woman was in an accursed city; a place appointed for destruction. But as the Lord said to Lot, "Haste, escape, for I cannot do any thing till thou be come thither." Gen. xix. 22. But however licentious this woman had lived, she became a believer in the Lord God of Israel. She received the spies, those servants of the Lord, into her house. The apostle Paul describes her as a partaker of "like precious faith" with all the old testament saints, and proved her justification by her works.

May we not from this concurrent testimony conclude that she was interested in the love of God from all eternity ; one of those Jehovah the Father gave as a bride and portion to his beloved Son, brought to him in raiment of needle work ? Here we see distinguishing favour. Why are so many passed by in this city ? the wise, the nobility, yea, the sovereign, all are doomed to die ; only the woman and her family are appointed to be saved alive. The feet of the spies are to be directed to this woman's house ; and not to enter the house of any other person. She alone is to have the distinguishing red cord—the preserving scarlet line given her ; but no other in the city to be thus favoured. She is to be temporally and eternally saved, while the rest are left and lost.

May we not here admire the freeness as well as sovereignty displayed in marking down this woman a monument of mercy ! Nothing can be found in her past life to recommend her. She was a sinner by original and actual transgression, but found grace in the sight of God. She honoured the Lord by believing in him ; entertained his servants ; gave credit to their word ; punctually obeyed what they commanded ; was married to Salmon the father of Boaz ; became allied to our Lord after the flesh—see Matt. i. 5. A gentile sinner marries a prince in Israel, and becomes a great grandmother to that mighty monarch, David, who is a blessed type of Christ, and the church's nursing father ; all to shew that God has an elect people among the gentile sinners of mankind.

Her name signifies proud ; but the Lord humbled her. Her faith and works are noticed by the apostles, but not the four falsehoods she told to the king's messengers, which she might not then think to be sinful ; though no doubt she saw it afterwards, and repented of it ; for we are not to do evil that good may come. But as one expresses it, “ God will lay his holy hand over all the scars and sins of his children.” And it is proclaimed in the everlasting gospel, for the comfort of all sin-burdened souls, “ that the blood of Jesus Christ, the Son of God, cleanseth from all sin.” And surely this heart-warming doctrine is here set forth.

Secondly. In this scarlet line, or red cord, let us look at its colour. Solomon informs us in his catechism, that his mother learnt him, that all her household are clothed with scarlet, or double garments. Prov. xxxi. 21. I will not presume to say what is the exact mind of God the Holy Ghost in this sweet text, but this we may safely say, that the church of God are described as having washed their robes in the blood of the Lamb ; as having the double garment—the garment of inherent sanctification, or the work of saving grace wrought within by the blessed Spirit ; and the garment of the perfect obedience of Jesus, which is the righteousness of the saints, and justifies them from all things.

This bloody colour cord strikingly sets forth the atoning, redeeming, peace-making, preserving, covering, reconciling, cleansing, and attracting blood of Jesus. It may also remind the church of the

persecutions, temptations, sufferings, and seas of sorrow she may have to pass through in her way to heaven. A true christian can hardly read about this cord, but he is reminded of his security, and how he is bound to God in union, and drawn to him with cords of love. And, as the rams' skins were dyed red, the outward covering of the tabernacle to preserve the costly furniture of it, and part of the priest's garments, with the veil, were to be of fine twined linen; but the colour was to be purple and scarlet, to set forth the kingly and priestly office of Jesus, and to shew that without shedding of blood there could be no remission of sin; nor redemption from the curse; no salvation, nor access to God but by blood.

Thirdly. The act of this woman clearly proved that she bound or fastened this line securely. She did not hang it in the window as an unimportant matter, careless of what became of this distinguishing cord. It was a thing of great value in her view; the preservation and life of herself and family depended upon it. Had this true token been lost, or changed, or altered, she and her house would have been all destroyed in the general destruction. It was a sign of security and encouragement, and calculated to excite her gratitude to God, whenever she looked at this mark of heaven's favour. She might have said, why should I be thus mercifully dealt with? God has indeed magnified his mercy in saving my life, and promised by his servants that I shall not be destroyed, and has given me this red cord as an evidence of his faithfulness. I am the worst sinner in the city. Who has ran such a round of sin as me? My house is the most immoral, and noted for infamy; and yet the feet of the Lord's messengers have turned in here to confer on me this peculiar favour. No doubt her heart was often melted when she looked at the line, and contemplated her future safety, as well as present preservation.

"By faith; Rahab, the harlot, perished not with them that believed not, when she had received the spies in peace." This choice cord was bound by faith; she was fully satisfied it would secure her, when the spies and the armies of Israel, returned to execute the vengeance of God upon the city: which will lead us to speak:

Fourthly, of the identity. It was *the* scarlet line; the very same, and no other; but the one that she let the spies down with. Joshua ii. 18. Had this identical line been lost; or another substituted in its stead, the consequences would have been dreadful. And so it will be with all who place any thing in the room of Christ. Many there are who substitute their sincere obedience, for the perfect, sinless, and holy obedience of Jehovah's darling Son. And a vast multitude make a covering of their prayers, tears, vows, and good deeds instead of Christ, who is the only covert from the strong wind and tempest. Isa. xxxii. 2. Many, very many there are, who profess they can make their peace with God; some by an observance of ordinances, and others by changing the cut and colour of their clothes. There is a curse pronounced upon those who remove the ancient landmarks; and holy Paul says, "let that man be accursed

who preaches another gospel." And sure we are that all who set up another rest, another way, another peace, and another righteousness, or reconciliation, are setting up antichrist, deceiving souls, and robbing God of his glory. And, no doubt, such a course adds fuel to the fire of hell with many, when they think how their time has been misspent in undermining God's only way of salvation from whence is enjoyed pardon, peace, and life everlasting, through the life, atoning blood, and justifying righteousness of the Lord Jesus Christ.

We will, *lastly*, just glance at its situation. It was at the window; a place of conspicuousness; designed to catch the eye of the spies, as soon as they entered the street. She was not ashamed of this mark, whatever banter or ridicule it might expose her to. The situation of her house was singular, it was on the town wall; and we read that when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he fixed the bounds of the people. Deut. xxxii. 8. This woman was to occupy this house upon the wall, so convenient for concealing and conveying away these spies. We little think what we are sent into certain situations for; but he who appoints the abode of his people, and orders all their footsteps, worketh all things after the counsel of his own will. He sees the end as well as the beginning of all circumstances, and will explain hereafter why we have lived in this house, why we have met with so many trials, why our covenant God has so often hid his face from us, and why so very few are bound up in the bundle of life. Only one family in this city are saved; "And all that were in the city, both men and women, young and old, were utterly destroyed with the edge of the sword, but Joshua saved Rahab the harlot alive, and her father's household." Joshua vi. 21.

Paul only mentions Rahab as a believer; and James says she was justified by works; not that she was justified before God in any other way than in and by the royal righteousness of Jesus. The apostle means she manifested her faith by her works, as all genuine christians do. May writer and reader obtain like precious faith, be preserved in the Redeemer in that awful and general destruction that will come upon all flesh: and the whole glory shall be given to the Father, Son, and Spirit; the one living and true God, for ever and ever. Amen.

Hampstead.

JAMES.

FRAGMENT.

THE violent assaults and powerful temptations of the prince of darkness, may distress and sorely harass the children of God; but the effects of his infernal malice will alight upon his own head; and he will be compelled to endure eternal disappointment and vexation, at beholding the glories of the Redeemer enhanced by his hellish machinations.

ORIGINAL ESSAYS.

XLII.

ON THE FELLOWSHIP OF SAINTS.

THERE never was a period in the history of the church, when errors and heresies more awfully abounded. Every class of professing christians are, in a greater or less degree, affected by their contaminating influence. Their rise and progress are mainly ascribable to the zeal of false brethren, who, having crept into the church unawares, "to spy out their liberty," and to sow dissensions among the family, have availed themselves of the advantages of their stations for that purpose, and have succeeded in disseminating the seeds of unsound, anti-scriptural, and pernicious doctrine, through the channel of the most artful intrigue, to a fearful extent. And, in proportion to the boasted march of human intellect in the world, has been the substitution of enticing words of man's wisdom in the palaces of Zion; which have proved highly inimical to her vital interests, and derogatory to the honours of the cross.

If the declaration of the apostle was true in his day, that, "even now are there many antichrists, whereby we know that it is the last time; they went out from us, but they were not of us," &c. 1 John ii. 18, 19. with how much greater force will it apply in the present day of great declension from the truth, and fellowship with Jesus; it being much more evident from experience, that "the love of many waxeth cold;" and that but here and there a spark of primitive zeal for truth is emitted from its dying embers.

Surely it is high time for the watchmen in Zion to sound an alarm in the camps of Israel. The fellowship of saints, once expressed in all the vivacity of influential power, has now ceased its wonted exercise. The world has joined affinity with the professed daughter of Zion; and the incongruous fellowship has drawn a sable veil of darkness over her; counteracted her peace and happiness; and begotten an apathy of feeling for the falling interest of truth, which lamentably indicates her sickliness of state.

It is, however, an inestimable blessing, that amidst a calamity so greatly to be deplored, God has engaged to take care of his chosen ones; and to preserve the purity of his sacred word from the threatening wreck of utter annihilation. Yet, let it be remembered, that he has established in Zion a furnace, and will assuredly visit the departure of his saints from the good old paths, with the rod of covenant love, to effect a separation from the tares which so closely entwine around them.

In the days of their unregeneracy they held fellowship with the unfruitful works of unrighteousness, in its very essence; and were

strongly leagued with satan, and the corruptions of their natures, "loving darkness rather than light:" but now, being evidentially children of the light by effectual vocation, they are called to renounce their evil ways, and to stand aloof from every opposing obstacle to truth.

The christian descends too low if he associates *unnecessarily* with the carnal professor, or with the proud pharisee, whose tattered garments bespeak his poverty and shame. Besides, these cannot talk the language of Canaan. It should never be forgotten by the saints that they are highly exalted in privilege and honour—that they are descended from the King of kings, citizens of a heavenly city, made righteous by divine imputation, and subjectively meet for his society. Astonished at the vast contrast of character, we exclaim in the fervour of holy writ, "what fellowship hath their righteousness with the ungodly mammon of this world! what communion hath light with darkness! and what concordance has Christ with Belial!"

It was an axiom of truth our blessed Redeemer once uttered in the days of his incarnation, which will ever serve as a standard to "*try the spirits.*" It is, "by their *fruits* ye shall know them." Hence the decision will be effected, or ought to be effected, before we admit them to the benefits of intimacy and friendship. The contrary course is "casting pearls before swine;" who cannot appreciate their value, but will "turn again and rend you."

The principles of light and darkness cannot by possibility amalgamate. Darkness may eclipse the light, and the rays of light in turn may chase away the clouds which intercepted them; but there cannot be an unison of operation at the same period; nor can there be a harmony of action and interest in spiritual pursuits existing between the *real* friends and enemies of the cross.

The visible church on earth, in the eventful periods of papal darkness, shone with a lustre pre-eminently resplendant in the cloudy night of cruel persecution. In that season of distress the little band of the Redeemer, reduced in numbers by the departure of his votaries from the faith, mustered up all their force, and besieged the throne of mercy. Thus they repelled force by the invincible power of grace, and by the artillery of heaven defeated the malice of the aliens. Led onward by the Spirit to the conflict, floods of sorrow could not abate their love to Jesus; nor could all the flames of persecution extinguish their flaming zeal; but, on the contrary, it grew with their oppressions.

It were a blessing divinely to be coveted, that the intimate fellowship and affection which existed in these benighted ages were as conspicuously evidenced in the present; but alas, "how has the fine gold become dim." The *stilness* with which the shadows of superstitution are approaching lull the church into carnal security and repose. The offence of the cross has now nearly ceased. The almost universal philanthropic spirit of the day, has discovered a mode of reconciling differences; of mixing light with darkness; so

as for the light to comprehend it not. Fellowship of saints is substituted for an alliance with the world; and its consequences are painfully and palpably manifest in the sacrifices of truth. Let those who have not yet bowed the knee to Baal, entertain a vigilant and watchful spirit, lest the enemy level or attack before the crowing of the cock; and rivet *totally* those fetters he has already forged, and partially bound.

Let the disciples of Jesus adopt the motto of the world, in a better cause, namely, "*in union is strength.*" It will be verified in an appropriation of divine strength in weakness; and will be exemplified in concentrating together for spiritual exercises, and promoting among them a bond of union in the faith. It will, therefore, be no marvel that the rupture of the bond, which has so strangely cemented them together, produce the hatred of the world. Such conduct from the world will be a demonstrative proof of the reality of their separation; for if the enemies of Zion slumber, or seem to slumber in the perpetration of hostile deeds, such placidness will rather betray the supineness of spirit the professed advocates for truth imbibe, and the consequent dangers of their situation, than furnish testimonials that their enmity has subsided; at all events, they are not—they cannot be, true converts to the orthodox of faith.

It must, then, be admitted, that the fellowship of saints with the unfruitful works of darkness, is one of the darkest features in the sad portrait of Zion. Hence arises indifference of soul to the grand and discriminating truths of the ever blessed gospel; and a succession of sad calamities ensue, too numerous for detail. Closet devotion is superceded by worldly mindedness; darkness of soul; malady of spirit; and a general languor and debility for the performance of spiritual exercises. These obviously weaken the true affection of saints for each other; and quench the *ardour* of desire for social converse and communion together; which should be mutually practised on every seasonable occasion. In such seasons their enemies gain vigorous strength; and bear away the banner of the cross triumphant; they are suffered to fritter away the divinity of Jesus without dismay; and silently to undermine the foundation of their brightest hopes, and establish a cold, dry, system of ethics in their room and stead. Alas for Zion!

"For more the treach'rous calm we dread,
Than tempests bursting o'er our heads."

Yet, blessed be God, though this is a faint outline of the church in the present day, as to the state of her fellowship, the contagion of error is by no means universal; for the Redeemer has still some partizans who own him master; and to them descend all the blessings which result from fellowship with God in Christ, and with each other. They participate of the sweet streams of Jehovah's eternal and immutable covenant love and favour, purpose and grace; and all flow through the adored and incorruptible channel, the God-man, Christ Jesus. By virtue of his fathomless love partaken, they are

ushered into newness of life, and enjoy it; and receive by divine communication, the translucent rays of gospel light, whereby they become acquainted with themselves, and the way of salvation; and gather the ripe fruits of covenant appointments. They are fruitful in their fellowship with the Redeemer's sufferings; and all the benefits arising from his vicarious obedience and death. They enter into a knowledge of the mysteries of the kingdom; and into the exhilarating felicities of communion and fellowship with God in Christ, and with each other; and into the blessedness of interest in all the persons of the Godhead. 1 John i. 3.

The mystic church of the Redeemer is the sacred pavilion where Jehovah dwells. There, their beloved Bridegroom manifestly holds his banquet with his saints; and there, as the sun shining in his strength, he expands the vivifying influence of his presence all around them. Each vessel of mercy is here brought into the inviting privileges and enjoyments of adoption, as sons and daughters of the Most High. They have a *oneness* of object in view, and are animated by a similarity of prospect. They are all bound for the same blissful haven; and, under the rich anointings of grace, they enjoy *oneness of spirit, and affection* for each other. If, on the contrary, we trace discord and bickerings among them, and discover *irreconcilable* differences and animosities subsisting, we are constrained to deplore the evil, and lay the axe of sharp reproof at its root. It would, indeed, be strangely paradoxical to infer, that the love of Christ is enjoyed in the soul, and produces a reciprocity of affection to his living head, while rancour and venom is indulged within the breast against his brother, who is equally beloved with him. In such a case "how dwelleth the love of God *manifestly* in him."

There is an indescribable blessedness included in the fellowship of saints. It is a special and unspeakable privilege to be brought into the visible fold, to feed together on the verdant plains of Zion; because there they grow and flourish under the pastoral care of Jesus. There the precious streams of his salvation flow throughout her boundaries, and water every guest. And, in this secluded retreat, the cheering rills of divine consolation issue, and rivers of abounding mercy pass sweetly onward to satiate the fainting spirits. Here the inimitable Jesus sits at the table with the familiarity of a guest, and exhibits to his saints his wounded hands and side; and pours into the spirit of the contrite the consoling cordial of his blood. Here the Holy Ghost, in his official character, as the divine consoler of the elect, and the glorifier of Jesus, exhibits his splendid beauties to the eye of faith, and exalts the immaculate pattern of holiness and perfection—the Lamb slain, above every other object in their esteem, so as at once to attract and enamour them.

These, then, and infinitely more, are the blessings arising from the streams which abound in Zion, where Jesus reigns. As we are favoured with their influence, we become abstracted from unnecessary fellowship with the world; and are anxiously concerned to obey

the divine injunction, "Come out from among them, and be ye separate."

The world will love its own. Let not the redeemed discountenance the principle of their action among themselves, but learn from their example. The grace of Jesus levels all distinctions. All the family are *alike* lovely in his sight; so ought they also to love one another. Beware, ye rich, lest ye be surfeited with cares, and look down with scorn on your brethren, less distinguished by worldly affluence. It may be that their spirituality of mind and poverty when cast into the balance of the sanctuary, with your worldly spirit and abundance, will far outweigh the whole. Let brotherly affection enjoyed, continue, and abound; remembering that incalculable benefits will arise from this source, in the day of darkness, which is widely extending its dusky wings over the earth; but, above all, remembering that you are of one family, and will dwell together for ever without distinction, after all earthly honours are laid low within the silent tomb to rise no more for ever. Be assured that period is fast approaching, and we are not far remote from the hour when it shall be said to those who give "a cup of cold water" to the afflicted saint, "inasmuch as ye have done it to these, ye have done it unto me."

FRAGMENTS.

THAT religion is a miserable one, whose votary has no motive in professing it but fear,—the fear of final perdition, or the infliction of some dreadful judgment: true religion may often begin in this way, but it will not continue so to the end. Where slavish fear is the only motive and principle of a religion, that religion is, and must be unhappy, disconsolate, and *worthless*; it will never bring the professor of it to true repentance; for it is not a sense of the *wrath*, but of the *goodness* of God that leadeth to repentance: it will, as in the case of Cain, make *punishment*, but not *sin*, too great a burden to bear.

That only which satisfied the law of God, can give peace to a troubled conscience; and that is the blood of sprinkling.

Christ has taken away the guilt of sin, the condemnation of sin, the dominion of sin, and the very existence of sin; and though the most holy of God's saints feel, with mournful heaviness, the sad reality of this last; yet the period will certainly and shortly come, when they shall be delivered even from that; for, as a sinner's justification frees him from the damnation, and his sanctification frees him from the dominion of sin: so shall glorification emancipate him from its existence!—What a blessed consummation!

The world is a stage whereon to act and fight; not a bed whereon to repose.

Believers would do well to distinguish between their *state* and their *case*. David's *state* was good when fallen; but his *case* was deplorable. Peter's *state* was good, while his *case* was most overwhelming.

REVIEW.

Twelve Sermons on the Two Covenants, or the Law and the Gospel.
By the Rev. Robert Harkness Carne, A.B. Minister of High Street Chapel, Exeter. Palmer.

THIS volume, from its subjects, the ability of its author, and the manner in which he treats them, is calculated to produce great good or evil. Upon the minds of some of his readers the evil will be counteracted by the confutations which the author *unintentionally* gives to his pernicious opinions. But this we are fearful will not be the case with the mass of his readers. On their account, as well as from a love to our King in Zion, and to his loyal subjects, we will offer a few general remarks.

The writer is, what is perhaps improperly termed, an antinomian. Of this he is sensible, and for this he has suffered; but, as he appears to act from principle, and a deep conviction of the truth of his opinions, he glories in his sufferings. He pushes the consequences of his opinions farther than any writer of that class, with which we are acquainted. But it is proper he should himself state the opinions he entertains.

"The immediate occasion of the present publication may be stated as follows. The author, in the course of his ministry, was induced to draw some strong contrasts between the Mosaical dispensation and that of the Lord Jesus Christ. Among other particulars, he attempted to prove that the gospel, and not the law, is now the rule and canon for the church of God, in relation to practice as well as doctrine, and to life, conduct, and conversation, as well as to creed and articles of faith. He further endeavoured to show, that the grand instrument and mean of conviction of sin, of repentance, conversion, regeneration, and genuine illumination are,—the gospel of the grace of God, and Christ and Him crucified as the sum and substance of the true grace of the gospel; at the same time that *the Spirit himself* is the great agent. He then laboured to demonstrate that the law of Moses and covenant of Mount Sinai belonged exclusively to the two families of Jacob, the house of Israel and the house of Judah, and not at all to the Gentile nations; that in point of fact the Gentiles were never under that yoke at any time, but were those *afar off*, and *without the law*, being aliens from the commonwealth of Israel, and strangers to the covenants of promise,—and whose sin, misery, and mortality, were entailed on them by the para-disaic dispensation, and by its breach on the part of the first man Adam, and not by the introduction or operation of the law that came by Moses. To this the author subjoined a sweeping clause, abrogating the first covenant altogether, through the enactment and promulgation of the grace and truth of the gospel by Jesus Christ; in consequence of which, there is now no longer any express written code extant, and in force, for Jew or for Gentile, except *the law of Christ*,—agreeably to that commission of the Lord to his disciples, "Go ye into all the world, and preach *the gospel* to every creature."

We will admit that in point of fact, the Gentiles were never *formally* under the law of Moses; yet we contend that the following sentence, and parts of sentences properly understood, as they exist in scripture, and even as they are used by the writer himself, are a

refutation of the errors of the above *paragraph*; and of *all* the errors of this book: and an evidence that the real difference between the parties is more in words than in things. In Preface, p. 9. he says, "*Truly our notion is, and it is not a pernicious one, that the law of works is not the rule of the believer's conduct.*" But, we will ask him, what then is the rule of a believer's conduct? To this he replies, "*the law of faith, or the law of Christ.*" Admitted. What, then, is the inference deducible? Why, truly, that the *decatalogue*, or *ten commandments*, are not included in this rule; because wherever they are found, they make it a law of works. Indeed! make it a law of works! That is impossible. He who asserts this, richly deserves the compliments which this Rev. Gentleman applies to Dr. Ryland, and the disciples of his school, to which we refer the reader, page 104.

All the errors, and all the opposition in the christian world upon the antinomian controversy, originate from the ignorance of the true scriptural meanings of the words, *covenant of works*; *covenant of grace*; *law of works*; *law of faith, or law of Christ*; *the ten commandments*, and their connection with these covenants, and the *reason* of that connection. Were preachers and authors fully agreed in the signification they affix to these terms, the controversy must cease; or, at any rate, become less necessary.

To prevent cavil, let us say, a divine law is a rule given to man by his God to point out what is proper for him to observe towards his Lord and King; towards himself; and towards all other beings. This law must, because it is a law—because it comes from God—because it is intended to be the rule and measure of that which is proper or right between Jehovah and his creatures; and on account of the important results which follow its observance or violation:—for all these reasons, it must be proper, or perfect, or just, or fit; and, therefore, it is universally binding upon all nations, and in all ages of the world. All laws, human and divine, suppose the existence of a covenant expressed or understood; the quality of which covenant depends upon its nature and terms, the will of the parties contracting, their character and condition, and the mutual relation in which they stand to each other. There never was, nor ever can be a law without a covenant.

The *curse* of the law, is the sentence or quantity of punishment which it inflicts upon all its transgressors. This punishment is capital, and consists in the eternal death of the body and soul in hell. This curse, which belongs to the covenant of works, and is mentioned by Paul, hangs over the whole apostate world, both Jew and Gentile, because all have federally sinned in Adam, and personally against the dispensations under which they respectively lived. There cannot be two capital punishments. To assert that there are, is to assert what is an utter impossibility, and an absurdity too gross to be entertained. But capital punishment may be inflicted in different ways, and may be aggravated and lessened from the manner and

circumstances in which it is enforced, according to the rank, and education; the mind, and habits; connections, hopes, and offences of the sufferers. This is affectingly and awfully visible in the decapitation of an accomplished monarch, and that of an ignorant and ferocious village rustic. The curse of the law is always the same, whether embodied in language by the finger of God on the top of Sinai, or engraven by the same finger on the mind of a Gentile: the hell to which the suffering victim is consigned, is the same hell; but that hell, and that curse, are more awfully terrific; and the anguish they create is more intense and more affecting to an impenitent Jew, than to an impenitent Gentile; and inconceivably more so to a disciple of Jesus who has lived and died an hypocritical traitor to the Lord he professed to honour and obey.

The law of Moses, as a whole, included both the covenant of works, and the covenant of grace, at the moment it was a covenant of *particularity* to the Jews; and, therefore, in that form, was only to exist for a limited period. Were not this the case, there would be no *rule* of works or of faith, for either saints or sinners. The rule of right, or what is denominated the moral law, was connected with the system in all these views. This we could demonstrate, not merely from the nature of this dispensation, but from the views of the author before us, did our limits permit.

The gospel, or the law of faith, or the law of Christ, in the opinion of this writer, are all one. This is indeed a fact which cannot be denied. But we affirm that there is an important distinction between *faith* and its *rule*. If it be enquired wherein its distinction consists, we reply, that faith is a *principle* of action, and the law of faith is the *rule* and *measure* of that action. What is that law? It is the gospel, which *is*, and *is not*, the rule of conduct to a believer, say the parties. In our opinion they are both right and both wrong. The gospel, in the etymological sense of the word, (if we may so speak) by which we mean an account of the incarnation, person, sufferings, death, resurrection, &c. of Jesus, as the head of the elect, and their righteousness, *is not*, nor *cannot* be a rule of conduct to a believer. The gospel, as a whole, as a system of revelation, comprehending in particular the new testament, and we may add the old, so far as it relates to Christ, *is*, and must of necessity be the rule of conduct to believers. Besides, it is a fact which cannot be controverted, or overthrown without subverting the precious book which contains them, that the new testament includes the whole ten commandments of the law of Moses. Upon this fact, we presume that sufficient stress has not been laid by either party. In what character and light do they appear there? Are they nothing more than figures of speech to embellish the apostolical writings? or, are they intended as *rules* of conduct to believers? We contend for the truth of the latter query; but in this, our author, who differs from us, says that is impossible; for were that the case, they would change the *gospel*, the *law of faith*, or the *law of Christ*, into a covenant of

works. Really!! In our simple idea, it is not the law that forms the quality of a covenant, but the covenant that determines the quality of the law—the relation in which it shall stand with its covenant—and the manner in which it is to be observed by all the subjects under its controul, and under the controul of the covenant with which it is united. But we are, in his opinion, children in bonds, and under guardians. Nevertheless, as children, we should (had the space left for our review permitted) have shewn that the rule of right, or moral law, was, is, and ever will continue to be inseparably united to both the covenant of grace, and the covenant of works.

In conclusion, we observe, that though in the exercise of an impartial duty, we have had to combat the erroneous views our author has so zealously maintained, we have, notwithstanding, on the whole, derived both pleasure and instruction from the work, which have repaid us for its perusal. We perceive therein evidences of an intimate knowledge of the sacred writings; much originality of thought, and diction; bold and popular reasoning; together with a fearless and faithful exhibition of the doctrines of sovereign grace. His views, at times, have a novelty and justness that are calculated both to instruct and please his readers. We instance the following, p. 88.

“The Lord had commenced his parable with an allusion to a sheep-fold. ‘He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter (or the door-keeper) openeth; and the sheep hear his voice.’ By the shepherd, Christ himself is intended. By the door, we may suppose the way alluded to, through which it was from the first determined that he should make his advent into the world, and his entrance into the fold, and his access to the sheep in it; namely, his incarnation, or his birth of a woman, and his being made under the law, or the Mosaical dispensation, and subjected to it by the rite of circumcision. This door, or way, as it was prescribed to him by the Father, who had sanctified him, or separated him to this office of Shepherd, and sent him into the world to execute its duties; so it was opened to him by the door-keeper; that is, the Holy Ghost. He was born of the Spirit, as touching his manhood; and was thus generated holy, as the second man and the last Adam. Of course, the *fold* must mean the then existing dispensation, when God became manifested in the flesh, in the person of our Emanuel. The Mosaical constitution was to the church, what a fold is to a flock of sheep. In it they were shut up unto the faith, which should afterwards be revealed. The Hebrews were pent up as in an enclosure. The word is used in the 5th of Luke, for inclosing fish in a net, so as to keep them secure, and prevent them from escaping. The other expression in the Galatians, tends to the same point: “Before faith came,” says Paul, “we,” *Jews*, “were *kept* under the law.” Kept, as children under their tutors; as minors under their governors or guardians; as prisoners of hope under their centinels, guards, or keepers. In this condition the seed of Abraham could not run so wild from the God of truth, as they would have done had they been left at large, to roam as fancy or as folly might have led them. They all shewed the same natural disposition to ramble far and wide, and to despise or destroy every fence and limitation. But their law was their perpetual monitor. It was their schoolmaster; who not only provided their lesson for them, but who had authority to exercise a severe discipline, and to employ, whenever necessary, the rod, the whip, the

scourge, the stone, the dart, the sword. There were the legal precepts, promises, ceremonies, ordinances, and services: and the legal threats, comminations, and penalties. There was the worldly sanctuary, and the tabernacle worship; and afterwards that of the temple. The males went up from all Palestine three times a-year, to appear before the God of gods in Zion. Thus reminded, they could not but know, at least in theory, who was the true Jehovah, who were the living Alehim, and what were the will and pleasure, and the nature of the worship, of the God of heaven and earth. They were thus fitted to return to their family circles, in the whole length and breadth of Emanuel's land, in order to shine as suns amid their respective systems, and to diffuse abroad of that invaluable light, with which they themselves had been afresh irradiated. Then there were their sabbaths, and other solemnities, whether feasts or fasts, and their jubilee years; all tending to present to them the form of knowledge, and of the truth, to guard them from the vanities of the surrounding idolatrous nations, and to keep them in the way of the Lord. Such then, in brief, was their folded state."

Without the pride and ostentation of the mere affected scholar; and in the silent, timid, and modest manner of a *Leighton*, (as if he were committing a robbery, and were fearful of detection) the author of this volume will steal a marginal reading, and give it *as* the sense of the Holy Spirit with a fulness and sweetness of gospel truth that must, under the blessing of the same Holy Spirit, become food for the believing soul. Of this description we notice the following. Page 39, paragraph 3 and 4. to which we refer the reader.

The following, also, is a fine specimen of our author's style.

"The house of Christ is a "spiritual house." Every stone in the building is assimilated to himself; they are all "lively stones,"—that is, *living* stones. And he himself, and not Moses, is constituted "a quickening spirit" for this express purpose. God had from eternity chosen the materials, and from eternity it was agreed that Christ should prepare them for their respective stations in the projected edifice. And wisdom hath builded her house, and hewn out her seven pillars, in the most beautiful harmony and agreement with "the eternal purpose." As every stone hath *life*, so it drinks in, and reflects the *light*. They are all brilliants; diamonds of the finest cut,—at once transparent, and of strong refractive powers. And here in very deed we see that God is light. This is the temple of the sun; the glory of God doth lighten it, and the Lamb is the light thereof. It is the temple of truth. All its worshippers are children of the light and of the day. They are "all taught of God." The spirit of wisdom and of might rests on Christ as our prophet; and the excellency of knowledge which we derive from him is truly power. The wisdom and knowledge which he imparts to us become "the stability of our times, and the strength of salvation." As the wisdom of God, and the power of God, he is at once the Jachin and the Boaz of the true temple. Wisdom establishes her house by a power peculiar to herself; a power, intellectual, spiritual, and divine. All the pillars of the house are pillars of light. And as light itself has its seven component hues, which unite to form its white dazzling splendour, so we may suppose the varied perfections of the Godhead to be as the seven pillars of the church of Christ. Unless we would rather interpret these as designing "the seven spirits of God," or the seven-fold energy of the eternal Spirit himself, influencing and directing the apostles of the Lamb; still, in positive fact, although in an inferior sense, the apostles and prophets are pillars, as they are said to be *the foundation* on which we are built, because they witness to the truth of the gospel; the perfections of God are, nevertheless, the only props of the church, as these also are the

only foundation. For when we speak of Christ as the foundation laid in Zion, we mean him in whom dwells all the fulness of the Godhead bodily. He was endowed, as the last Adam, with all the divine perfections. Nor was he only to exercise these for the welfare of the church, and for the divine glory in their manifestation,—but he was to honour, illustrate, and magnify them, by a course of action in the strictest accordance with them; and in this manner he was to lay a foundation in *righteousness* for our salvation. God's will, in all its comprehensiveness, was in his heart; and it was his delight to conform himself to it as being God's law. It became him to do this in our stead, and for our benefit, as Head of the church, and the Saviour of the body. For in so doing, he not only satisfied the Godhead, and became well-pleasing to it as the second man, and our representative, but he had a right to all the divine attributes, yea, to God himself, in our favour; so that now, God is *our* God; and each, and every one of us, is privileged to say, "the Lord himself is my *portion*." Yea, we may prop ourselves on whatever is God, and stay ourselves on it. "My heart and flesh fail," cries the psalmist, "but God is the strength of my heart, and my portion for ever." Again, "The Lord is my light and my salvation; whom then shall I fear? The Lord is the strength of my life; of whom then shall I be afraid?" And Moses, he spake very cheerfully to Israel, when he said, "the Alehim of eternity are thy refuge, and underneath thee are the everlasting arms." And Paul he seizes on the *love* of God, which is in Christ Jesus the Lord, and here he feels himself secure. The bands of this love are God's own heart-strings, and these cords God entwines about his sons and daughters, and with these he holds us, and draws us."

In recommending the work to the attentive perusal of our readers, on account of its gospel truths, we again repeat our deep regret that with such recommendation we are under the necessity of subjoining the apostle's advice to his son Timothy, on account of the doctrinal errors it contains, "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do."

The Message and Spirit of the Christian Minister. By the Rev. W. E. Caldwell, M. A. Rector of Stafford, Vicar of Sanden, and Domestic Chaplain to the Earl of Roden. Longman and Co.

THE publication of this Sermon reflects honour to all the parties concerned; and augurs well for that part of the country in which such a ministry in the establishment is found.

This discourse is founded on Eph. iv. 15. "*speaking the truth in love.*" The speaker considers *first*, the message; and *secondly*, the spirit in which it is to be delivered.

We are sorry to note that the sovereignty or discriminating property of the gospel, as it appears in the doctrine of election, has no place in this discourse. This is indeed an unpardonable defect in a faithful minister of Jesus Christ, and of an establishment which imbodifies this glorious doctrine in its creed, and diffuses it throughout its devotions, and its homilies. We consider this defect as a double breach of ministerial fidelity; the one to the sacred volume, and the other to the articles to which the preacher has subscribed.

Setting aside this defect, which will render it the more popular with the great body of professors, we think this Sermon is to be com-

mended upon occasions, similar to those, on which it was preached, from the chaste simplicity of his thoughts and language, and the native eloquence of diction which pervades the whole.

We quote with pleasure the following paragraph, on the subject of the great end to be attained by the preaching of the gospel of Christ.

"How then is this great object to be attained? We answer, by a faithful, simple, and affectionate exhibition of the leading doctrines of the gospel. These alone, through the instrumentality of the Spirit, will produce the desired effect. Is man, for instance, a fallen and sinful being? He must be so humbled by a view of his depravity, as thankfully to accept the redemption which is in Christ Jesus." Is he under the sentence of condemnation? He must come to Christ for justification. Is his soul polluted by sin? He must be sanctified wholly by the Spirit of grace. It is in vain to insist upon the moral fitness of things;—upon the loveliness of virtue, or the deformity of vice. The heart must be drawn by the attractive influence of the cross of Christ, "to present itself a living sacrifice, holy and acceptable unto God." The sinner must first be constrained by the love of Christ, before he can learn "to live no longer unto himself, but unto him that died for him and rose again." We must teach therefore, "that good works, which are the fruits of faith, and follow after justification, although they cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith: insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit."

We admire the candour this minister of Christ has manifested in the just tribute he has paid to his dissenting brother, the Rev. R. Hall, from whose works he has made a quotation, page 29 and 30.

We close our review by presenting the reader with an extract of the preacher's sentiments as to the awful responsibility which attends an unfaithful ministry.

"But should there be any among us, (which God forbid) who instead of 'speaking the truth,' 'speak smooth things and prophecy deceits,' or belie by their example, the lessons they inculcate,—how great will be their guilt, and how fearful their responsibility! Let us constantly bear in mind the sacred nature of the charge committed to us, and the awful consequences of neglecting it."

Pilgrims' Hymns: Designed for those whom the Lord hath Visited with Salvation's Blessings. By William Westhorp.
The Christian's Golden Treasure: or Gospel Comfort for Doubting Minds. By John Dobell.

To every tried believer and lover of the truth as it is in Jesus, we cordially recommend both the above works, hoping that they will find a rich repast for their souls.

The work of Dobell is composed of poetry and prose; and both, in their subject matter, are excellent. Our visit to his cell has been so pleasant and profitable, that we beg our readers to pay him a similar compliment. As a lure, we inform them that with more taste and poetic genius, Dobell has the unction of a Herbert, both in his poetry and prose.

POETRY.

JESUS ALWAYS SUITABLE.

WHEN thousand different thoughts I find,—
 What most should occupy my mind?
 And, who of all is truly kind?

'Thy Jesus.'

When I'm afflicted and cast down,
 And find from here, and there, a frown,—
 Where's real comfort only known?

'In Jesus.'

When this vain world my eyes allure,
 And I my standing can't ensure,—
 Where can I flee and be secure?

'To Jesus.'

If I'm in darkness black as night,
 And hideous foes against me fight,—
 Where can I find both power, and light?

'In Jesus.'

If I am hungry and seek food,
 Nor satisfied unless 'tis good,—
 Where are my wants best understood?

'With Jesus.'

If I am naked and forlorn,
 And want a robe that is not torn,—
 Who will my naked soul adorn?

'Thy Jesus.'

If I'm distress'd on ev'ry side,
 And sorrows rise like swelling tide,—
 Where can my helpless spirit hide?

'In Jesus.'

If in the world I find no rest,
 And day by day I feel oppress,—
 Where can I lean? 'On the dear breast

'Of Jesus.'

Should death with visage grim appear,
 And strike me with his cruel spear,—
 Who to relieve would venture near?

'Thy Jesus.'

If Jesus is a Friend like this,
 None other name can be like his,
 Who is to me eternal bliss!

Sweet Jesus!

Time's rapid wheels I would not stay,
 I long to reach the happy day
 When I shall be removed away,

To Jesus.

Then I'll begin an endless song,
 Amidst heav'n's pure, seraphic throng,
 And spend eternity along

With Jesus!

THE DEATH OF THE RIGHTEOUS.

"Blessed are the dead that die in the Lord."—Rev. xiv. 13.

FINISH'D the strife, the conflict o'er,
The eyes that wept shall weep no more ;
The heart which throbb'd with grief and pain,
Shall never, never sigh again.

Sweet is the sleep of those who rest
Among the spirits of the blest ;
How soft, how safe their ashes lie,
Beneath Jehovah's watchful eye.

Safe from the rude alarm of foes,
Who once invaded their repose ;
Secure from all those carping cares,
Which strew the pilgrim's path with snares.

Far from this scene of guilt and noise,
Away from earth with all its toys,
The wearied spirit stole away
To regions of unclouded day.

No doubt, no fear, can ever rise
To mar the pleasures of the skies ;
Sickness no more can shed her gloom,
The saint's at rest, the child's at home.

Safe in the arms of love repos'd,
Her days of pain and toil are clos'd ;
She sings for ever, precious blood,
In yon blest home, secure with God.

ENON.

Woolwich, Jan. 27, 1828.

RENUNCIATION OF THE WORLD.

No more, my soul, I joy no more
In this vile world's gay vanities ;
The pleasures I enjoy'd before,
Seem shadows all, and empty lies.

Ev'n now with ready mind I wait,
Beyond this lower sky to soar
With rapt'rous speed, for that bright
land,

Where Jesus dwells for evermore.

I pity kings and all the great,
Their pomp, their glory, their re-
nown ;

For their's to change my happy state,
I'd spurn the offer of a crown.

Though all the pleasures earth can
give

Obey my wish, attend my call,
And I through countless years could
live,

My hope of heav'n outweighs them
all.

Nor shall the patriot's brighter fame,
(The purest worldly gift we know)

Though millions join to bless his
name,
Tempt me thy gospel to forego.

My restless soul would burst this clay,
To reach that bright, that glorious
place,

Where through eternity's vast day
I dwell before my Saviour's face.

There I shall breathe immortal life,
In a pure atmosphere of love ;
Nor clouds of woe, nor fogs of strife,
Bedim the bliss they feel above.

There rivers of eternal bliss,
In sparkling streams delightful flow
Through fields where reigns immor-
tal peace,

And amaranthine flow'rets grow.

And yet, we trembling mortals fear
To cross the river,—death's cold
flood :

'Tis but one plunge, and lo ! we're
there,

Safe in the presence of our God !

B. S. S.

Spiritual Magazine ;

OR,

SAINTS' TREASURY.

“ There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST : and these Three are One.” 1 John v. 7.

“ Earnestly contend for the faith which was once delivered unto the saints.” Jude 3.

DECEMBER, 1828.

(To the Editor of the Spiritual Magazine.)

THE HAPPY CLOSE OF ALL THE BELIEVER'S TRIALS.

“ God shall wipe away all tears from their eyes.”—Rev. xxi. 4.

GLORIOUS are the declarations of Jehovah relative to his people: amidst the various sorrows of time, he hath asserted his loving-kindness towards them, and his watchful care over them. Through all the chequered scenes of life, he hath declared that he will be their all-sufficient help, and cause all things to administer to their spiritual welfare. But Jehovah's regard for his people is not limited to time; it extends to the ages of eternity. He hath declared that in the solemn hour of death he will be their Comforter; and after death, conduct them to the realms of glory. It is this assurance of perfect and uninterrupted felicity that encourages the people of God, whilst passing through this wilderness. They view the present world as a scene of conflict and trial; but they realize the day of glory in the fulfilment of the promise, “I will give them rest from all their sorrows.” Animated with this prospect, they take up their cross with cheerfulness, and bid defiance to all the rage of persecution. The words of the text relate to this rapturous period, and they contain the richest consolation for the followers of the Lamb. Forget then, awhile, ye followers of the Lamb, the sorrows of this wilderness, and contemplate eternal glory, realize the fulfilment of the promise, “God shall wipe away all tears from their eyes.”

The following particulars will illustrate the words of the text:—
First, *the nature of the promise—a deliverance from all trials.*—

VOL. V.—No. 56.

2 B

Secondly, *the person by whom the promise shall be fulfilled*—"God shall wipe," &c.—Thirdly, *the contrast which will appear in the state of the people of God when the promise is fulfilled.*

1. *The nature of the promise—a deliverance from trial.* Various are the trials of the people of God whilst in this wilderness; they are called to pass through a vale of tears to their Father's house, to partake of the cup of sorrows ere they receive the full cup of consolation, in the realms of glory. The trials of the people of God are often *numerous*. They spring not from one quarter, but from many; they include not merely temporal but spiritual trials. Often whilst without are fightings, within are fears. Whilst poverty and distress are felt, the soul is exercised with many temptations and great darkness. Whilst the hand of persecution pains the mind, the suggestions of the prince of darkness fill the soul with distress. No sooner has one trial been removed, than another comes. The scenes of outward distress are exchanged for great and sore temptations. The body is perhaps racked with pain, and the terrors of the law are felt in the conscience; on every hand the streams of sorrow flow, and the voice of the mourner is heard,—“all these things are against me.” Who can read the history of the patriarchs, the history of the primitive christians, the history of the most eminent servants of God of later periods, and not perceive that many are their afflictions?

But though the trials of the people of God are numerous, yet not too numerous; not one trial could be spared without detracting from the divine glory, without injury to the believer. He who is infinite in wisdom, hath appointed all their trials, and like the several wheels in a machine, every trial is necessary to complete the plan of eternal mercy. Every trial is to fulfil the promise, “I will bring the third part through the fire, and will refine them as silver is refined.”

The trials of the people of God are also *often very painful*. They affect them in the tenderest part, appear to cut off all their hopes and expectations, and lay them prostrate in the dust. In the expressive language of David, “the sorrows of death compass them about, and the pains of hell get hold upon them.” Mark the distressing nature of Abraham's trial when called to offer up his beloved son Isaac. Think of the trials of Job when his family were torn away by the king of terrors; his substance taken away; and his friends became his accusers. Think of the trials of David, when exposed to the insults of his people, and the rage of his rebellious son. Think of the severe temptations, the seasons of deep soul distress; the dark nights of desertion which many of the heirs of glory experience, and then say, how painful the trials.

But, though painful, yet not too painful to admit of divine consolation. The Lord knows the anguish of his people; he is touched with their cries of sorrow. They are not too painful to be borne, for underneath the afflicted saints are the everlasting arms. Heavenly consolations are imparted in the hour of sorrow; and Jesus, the friend of sinners, appears, saying, “I know your sorrows.”

The trials of the people of God are also often of *long continuance*. They are put into the furnace of affliction (at least many of them) not for days or months, but for years. They find a continued succession of trials, a continued conflict with their spiritual foes. A ray of light darted upon their path, but the heavens have again gathered blackness. Their trials have been exchanged, but it has only been the removal from one part of a wilderness to another; sorrows have still marked their steps, enemies have still been found.

But though the trials of the people of God may be of long continuance, yet not too long for their spiritual profit; their acquaintance with the word of God; their growth in grace, and holiness. These trials must also end. The year of release is at hand, and the former things shall pass away. Their sun shall break forth from behind the cloud; their doubts and fears be removed, and joy their eternal portion.

But, I hear the enquiry, are not the saints the objects of Jehovah's eternal favour? are they not called "the blessed of the Lord?" Why, then, are they thus tried? We reply, it is for their profit. It would be impossible for them to advance in the divine life, to avoid the hurtful snares of sin, to enjoy the presence of the divine word, to lean entirely upon Christ without trials. Without trials, what languour would often be found in the divine service; what heartless formality would their prayers often present; what indifference would there be to the sorrows of others; what coldness of affection to Christ. Trials, then, are necessary, seeing that they may be useful; for, by trials they are calculated to pour the balm of consolation into the troubled breast.

Besides, it is in the hour of trial that God makes known his richest comforts. I have chosen thee, saith the Lord, in the furnace of affliction. I have, as if he had said, appointed that thou shouldest pass through trials, that my grace and mercy, my compassion and love may be known.

Moreover, the trials of the saints are all limited to this life. The christian, as he passes through Jordan, will leave all his trials and enemies behind. He will enter into that land where all the mysteries of providence will be opened, and the love of God appear in his heaviest trials. Oh! ye mourning saints, look then beyond the tomb. Realize the shining robes of innocence, the splendour of the eternal crown, the rapturous views of Immanuel. Realize the days of mourning for ever closed, and the Saviour addressing you, "enter thou into the joy of thy Lord." Methinks I see the mourner approaching the gates of the eternal city, and witness the last tear wiped away. I behold the crown of glory sparkling before the immortal spirits—I witness the celestial gates opened, and welcome—welcome—welcome, re-echo through the celestial courts.

But how shall this glorious consummation of the believer's trials be brought about? Who shall conduct the people of God through all their trials, and wipe the tear of sorrow from their eyes? We

reply, God ; which leads us to the second part of the subject, viz. *the person by whom the promise of a deliverance from trials shall be effected.*

It is here that the richest consolation opens to the people of God. Who but God could deliver them from sorrows, overcome all their enemies, dissipate all their fears, and give them perfect joy ? But, in the hands of the eternal Jehovah we see all the sorrows of the saints vanish ; we witness all their enemies overcome. We see unutterable joy their eternal portion ; for in the *first* place, *God is full of love to accomplish it.* Jehovah hath loved his people with an eternal love ; a love that can never be equalled, and which can never end. He so loved them as to provide grace and glory for them before the ruins of the fall, and to give up his beloved Son to that painful death for them. He so loves them as to take a part in all their sorrows, and engage all his attributes for their defence. He so loves them that, rather than they shall perish, nations shall perish, and the heavens be wrapped together as a scroll. Does Jehovah thus love his people ? Does he watch over them by day and by night ? Does he say, in the exercise of his love, " he that toucheth you toucheth the apple of mine eye ?" And, can he be indifferent to the sorrows of his people ? Can he see them suffering the assaults of their enemies ; weighed down with pain, tossed with tempests, and not comfort them ? Can he fail to give them rest from all their trials, when he hath said, " I will give you rest from all your enemies round about ?" Can he fail to wipe away every tear of sorrow, when he hath said, " My kindness shall not depart from thee ?" Surely not : this loving-kindness renders the deliverance of the saints from trial certain. In love he corrects them, and in that love he will deliver them from all trials. O believer in Christ, consider the loving-kindness of the Lord. Think of its heights and depths, and then rest assured of deliverance from all trials. How many has this loving-kindness conducted through this vale of tears. Who are they around the eternal throne ? They were once the sons and daughters of affliction ; but eternal mercy brought them to glory ; eternal love wipes the tear of sorrow from their eyes.

(To be concluded in our next.)

(For the Spiritual Magazine.)

CHRIST PRECIOUS TO BELIEVERS.

(Concluded from page 361. Vol. IV.)

I Now proceed, *secondly*, to speak of their faith. In the word of God there are different sorts of faith spoken of. There is a *natural* faith, which men in a state of nature may exercise upon the truth of God, and still be lovers of the praise of men more than the praise of God, John xii. 42, 43. which faith, the apostle James says, is the faith of devils, and is dead, being alone. " Thou believest that there is one God, thou doest well, the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead ?" A man with this natural faith may assent (which is all the faith that

some professors contend for) to all the truths of God's word, attend to the ordinances of his house as Simon Magus did, and still be destitute of the grace of God in his heart. Yea, he may contend for them in public, and know nothing of the necessity of them, nor their influence upon his mind in laying him low at the footstool of sovereign mercy, and causing him to admire the rich and unmerited grace which those truths contain. The parable of the sower is a sufficient proof of the truth of the same, for the persons to whom that parable alludes, are said to hear the word, and immediately with joy (not in much affliction) to receive it; they have no root in themselves, and they endure only for a while. Their attachment to the word of God includes, not only an assent to the truth of it, but some sudden though transient flashes of joy; and some hasty resolutions for God and religion, while they have it. At the same time, they are entirely ignorant of themselves as poor, sinful, law-condemned, and guilty creatures in the sight of God, and of Jesus, as the way, the truth, and the life; from whom all spiritual joy proceeds; consequently, can have no experimental ideas of the preciousness of Christ. I therefore conclude that though these persons have a faith in the truth of God, it is not the faith which those persons possess to whom Jesus is precious.

There is also a *spiritual* faith spoken of in the scriptures, which is quite different from the former; for that stands in the wisdom of man, but this stands in the power of God; that exalts man with pride and self-conceit; this humbles its possessor at the foot of the cross; it works by love, and has Christ in the dignity of his person, fulness of grace, and complete salvation for its object. It is said to be the gift of God: "by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." As such, it is given to those whom the Lord in covenant love has given to his dear Son; and it is to them an evidence of their interest in the said covenant. Some people tell us that it is a condition of the covenant; if so, we can have no interest in the covenant until we believe in Jesus, and our believing in him must be the cause of that interest, which is quite inconsistent with the nature of it, for it is, "I will be their God," not if they perform certain conditions, &c. "and they shall be my people." When I look at a tree, and see fruit hanging upon its branches, I do not say that that fruit unites the branches to the tree, but that it is the effect of the branches prior union to the tree: even so, faith is not a condition of the covenant, but a fruit of it, is given to persons in consequence of their prior interest in it. Again, we are told that it is the duty of all men who hear the gospel to believe; and that those who do not perform this part of their duty will be damned for it; hence they call unbelief the damning sin. Now if a living and spiritual faith in Christ crucified be a duty incumbent upon man in a state of nature, there must be a law revealed in the word of God which requires it; and that law must be the one under which they are, as the creatures of God's power, which is the law of

works; commonly called the moral law. But Paul informs us, that that law is not of faith. Gal. iii. 12. It does not reveal Christ as the object of faith, it does not command us to believe in an object which it does not reveal; therefore it cannot be the duty of men who are under this law to perform what it does not require; neither will they be punished for not performing what it does not require, but for not performing what it does require; viz. perfect and perpetual obedience in thought, word, and deed, which obedience man had a power to perform when he came out of the hands of his Maker. And though he has lost his power to perform, the law has not lost its authority to require, and inflict the threatened punishment upon those who die under it. Therefore, I consider that faith is the gift of God, and not the duty of man; and that as many as God ordained to eternal life in the council of his love, are made the subjects of faith in him. Acts xiii. 48.

Again, it is of the operation of the Spirit. "Buried with him (Christ) in baptism, wherein also ye are risen with him, through the faith of the operation of God, who raised him from the dead." Col. ii. 12. The agency of the Spirit to produce faith in the heart of man, will appear absolutely necessary, if we consider the state in which he is by nature. The word of truth represents him as dead, dead in sin, dead in law, dead to God, and the concerns of eternity. In this state of death he is without strength; therefore, unable to believe in Christ, yea, as unable as he is to fulfil the law, "No man, (says Jesus) can come to me, except the Father draw him." John vi. 44. As no act can be performed by man without life, the sinner who is destitute of spiritual life in his soul, can no more believe in Jesus, (which is a spiritual act of the mind) than the dead in their graves can perform the acts of the living. And even after he is made the subject of divine life, he daily feels the necessity of the power of the Spirit to draw forth his faith into exercise; for he feels he can only believe as the Lord the Spirit works within him by his power. He often has to say, as the man did to Christ in the days of his flesh, "Lord, I believe, help thou my unbelief." I believe the blood of Jesus was shed for sinners, help me to believe that it was shed for me. I believe that he loves sinners, help me to believe that he loves me. I believe he hears the cry of sinners, help me to believe that he will hear my cry. I believe that it is well with the saints, help me to believe that it is and shall be for ever well with me. Indeed, he feels nothing more in this respect, than what has been felt by the saints in all ages. David felt he could not quicken his own soul, therefore he cried unto the Lord to quicken him. Psalm cxix. The church felt she could not come near to her Lord, with life, light, love, and liberty of mind; therefore she requested him to draw her. Song i. 4. Ephraim felt he could not turn himself, therefore he asked the Lord to turn him. Jer. xxxi. 18. Paul felt he could not do the good he wished to do. Rom. vii. So that believers may read their own experience in the experience of those

who have gone before them, (for as face answers face in a glass, so the heart of man to man) and are kept as they were, desiring the agency of the Spirit to enable them to exercise faith, that they may look to Jesus as lifted up in a preached gospel, and rejoice in his dear name; that they may come to him with all their sins to be pardoned through his blood; with all their needs, to have them supplied out of his fulness; with all their burdens, to cast them upon him who has promised to bear them; with all their fears, to have them removed; that they may lay hold upon him, and receive him as their Saviour, friend and portion; and be satisfied with him as such for ever.

Further, this faith admits of various degrees: in some it is strong, and in others it is weak. In Paul it was strong, so that he would say, that "Christ had loved him, and given himself for him, to redeem him from all iniquity." But in Peter it was weak, and he doubted when he saw the waves rolling between Christ and him. Even so it is among the Lord's people in the present day; for some are strong in faith, believing their interest in Jesus, and saying with Job, "I know that my Redeemer liveth." And depending upon him to perfect that which concerneth them; while others are weak in faith, and filled with many fears lest they should not be of the number of the Lord's family; lest their faith should not be of the operation of God; lest they should not be saved by Christ; lest God should not hear their prayers; and lest, after all their profession, they should draw back unto perdition. To these the Lord says, "fear not:" though your sins are many, and satan tells you that your spot is not the spot of his people, and your own unbelieving heart says you shall never enjoy the liberty of the gospel; fear not, I am with you, to help, to uphold, to strengthen, to bless you with the enjoyment of myself; be not dismayed at what you feel, see, or hear, for I am your God: all my perfections are engaged for you, all my works are your's, and all my promises are made over to you. And their faith is as much faith in its nature as Paul's was, though not the same in degree. Therefore, poor fearful believer, thou hast no cause to think that thy faith is not real, because it is not so strong as the faith of some of the Lord's people. God has in his family, babes, young men, and fathers; and the babes are as much a part of the family, as either young men or fathers. The Lord does not despise his little ones, though they cannot say, "Abba, Father," but deals tenderly with them.

I will notice, *thirdly*, the preciousness of Jesus to believers. He is precious to them in his names: *Jehovah-Jireh*, who provideth every needful blessing for them. *Jehovah-Shalem*, who has made peace for them, and communicated it to them. *Jehovah-Shammah*, who is ever present with them to uphold, protect, direct, and comfort them. *Jesus*, who saves them with a full, free, and everlasting salvation. *The Lord our righteousness*, in whom they are justified, and eternally accepted. *A strong tower*, into which they run and

are safe from every foe. In his *offices*. As a *prophet*, to reveal the will of the Father to them. A *priest*, to make an atonement for their sins, make intercession for them, and bless them with the blessings of the everlasting hills. A *king*, to reign in them, for them, and over them, in his power, wisdom, and goodness. In his *characters*. As the *foundation* God has laid in Zion. A *shepherd*, who feeds his flock in green pastures, and causes them to lie down beside the still waters. A *fountain*, opened for sin and uncleanness. The *bread of life*, upon which they feed. The *new and living way* of grace and glory. The *sun of righteousness*, which enlightens, warms, and cheers their minds. The *wonderful counsellor*, who gives his people advice, and pleads their cause free of all expence. A *friend* in time of need; with all power in heaven and in earth. In his *relations*. As a *husband*, who has betrothed them to himself, in the bonds of everlasting love; paid all their debts, clothed them with his own royal robe; and promised that where he is, there they shall be also. A *brother*, whose father is their father; who is bone of their bone, and flesh of their flesh; who has sanctified them with his own blood; and with whom they are joint heirs to the heavenly inheritance. And in proportion as their faith is drawn into exercise upon him, and they can enjoy him as the Alpha and Omega of every thing that is desirable, they can say with David, "Whom have I in heaven but thee, and there is none upon earth I desire beside thee." Yea, whether they enjoy little or much of his preciousness, they want to enjoy more of it; so that they never will be completely satisfied until they awake with his likeness.

Mr. Editor, may you and your correspondents and readers enjoy daily fellowship with God's anointed; and may he crown your work of faith with his blessing, for the extension of the Redeemer's kingdom. Amen.

Birmingham, 1838.

JACOB.

(To the Editor of the Spiritual Magazine.)

ON SPIRITUAL DECLENSIONS.

Mr. Editor,

AT the request of your Correspondent, "A Friendly Enquirer," I sent you some remarks, which you kindly inserted in your Magazine for July last. "A Friendly Enquirer" has replied to the same, and his reply is also before your readers. They will form their own opinions. My first intention, on a perusal of his prolix performance, was a rejoinder, (perhaps of some length also) but as the good man appears either not to understand my meaning (which I think is the case) or else he would be an advocate for views, which, as they are unscriptural, I cannot consent to adopt; I shall decline a minute investigation of what he has written.

My position was *this*, that a believer must not conclude that he was growing in grace, and attaining a depth of experience beyond

others, *merely* because he daily found and felt more sin, and the workings thereof in those desires that are not to be named: that this, alas! was too often the *criterion* with some, who fancied the more they felt of these things, the more experimental they were; the more they grew in grace; and the more these things were treated of in the pulpit, so much the more experimental was the ministry they sat under.* I have stated that real christian experience was not *merely* a finding and feeling of sin; but, an holy hatred to sin found, and a panting after that holiness, without which no man shall see the Lord. That, it is in *opposition* to sin found, and, (under the enablings of the Spirit) the *mortification* of the flesh with its affections and lusts, which must stamp the christian character, and become the criterion of the man of God. And I boldly aver, without the least fear of a scriptural refutation, that the believing soul is either healthy or sick; alive, or else dead while he lives, according as it is with him, as the apostle has stated it in Rom. viii. 13. "If ye live after the flesh, ye shall die; but, if ye through the Spirit do mortify the deeds of the body, ye shall live."

I should have liked to have seen some reply from "a Friendly Enquirer" on my remarks (p. 56.) taken from Brine, concerning professors (and, I fear, many possessors also) being so greatly captivated with intellectual lusts. But, my opponent chooses to be *silent* here. Alas! our church troubles arise more from indulging in lusts of the mind, such as "pride, covetousness, envy, malice, and contempt of others," than from those sins usually denominated lusts of the flesh.

I cannot perceive that "a Friendly Enquirer's" quotation of four verses from Hart's hymns, has a tendency to help his case much. What, if the dungeon foul as hell emits its loathsome stench; what, if some monster sits brooding in each cell; what, if swarms of ill thoughts, proud thoughts, envious, false, and unclean, their bane diffuse; and, what, if every ransacked corner of the heart, shews some unsuspected sin? Am I, by the emission of stench, the brooding of hideous monsters, the swarms of ill thoughts in my heart, and the possession of sin in every corner thereof; — am I, by the experience of these *merely*, to conclude myself deep in christian experience, and growing in grace? I trow not. If I ask my friend, "a Friendly Enquirer," his opinion on this case of experience, he

* I extract the following from a letter I have lately received from a minister in the country. "Professors in *this* neighbourhood appear to be in a sad state. They seem to possess no thirst after divine *knowledge*, after spiritual *information*. If a man will stand up all the sabbath long, and tell them about the corrupt feelings of human nature, incessantly calling it *christian experience*, it will suit most of them very well. But, if he labours to preach a *whole Christ*, their enmity to the gospel will be soon *indirectly* expressed, by saying, "I cannot say any thing against what the man delivers, but he does not preach my experience." Evidently evincing, that the delineation of their feelings is preferred to Christ and his gospel."

answers by speaking of the "corrupt nature being opposed to the new nature," p. 109, and tells me, p. 111, "because he (the child of God) is the subject of a divine nature, therefore such painful experiences as [are] connected with a hatred to sin, and love to holiness, &c. are real christian experiences." Aye, but my good friend, Mr. "Friendly Enquirer," *this*, remember, is my *own* argument; this is all I ever contended for. But where myself and my friendly opponent are at issue, seems to be *here*: I tell a child of God that the *alone* feeling and finding of sin, pollution, evil desires, &c. is not growing in grace; but, that it is the conflict thereto, the abhorrence thereof, which is the experience to be desired: and, I say to him, that, *without* such opposition, &c. the experience of sin is the worst experience he can have. But, a "Friendly Enquirer" says, "Such experience does not belong to the regenerate child of God," p. 110. *Indeed!!!* I have somewhat to learn now, which more than twenty years experience has not taught me. O truly happy should I be, if in my continual experiences of indwelling sin, I could but always find an *opposition* to, a loathing, an abhorrence of that sin I find. That the *old man* and the *new*, have never, either of them, been *absent* from the house of my heart, since grace entered the dwelling, I know and firmly believe; but, it has often seemed to *me*, as though I was *all old man*, and *no new*; yea, *all sin*, without a spark of spiritual-mindedness at all. And, if it is *so* in the experience of sin as lusting within, (and that it *is so*, every child of God knows by painful experience) how much more when he is left to himself for a season, and falls into outward open *acts* of sin and transgression against God? Fall *foully* he may; fall *totally* and *finally* never more to rise, he may *not*. Do we, when in our church assemblies meditate the *restoration* of a brother or sister who has fallen into sin, do we ask them to speak of the holy loathing and abhorrence they experienced when sinning against God? Nay, but, do we not rather ask them to tell us how, and what they felt in their minds and inmost souls, *after* their sin, and when the Holy Spirit shewed them the *evil* of their sin, and brought them to repent in dust and ashes before God? Often, when questions to *this tenour* have been put, have I witnessed the big tear rolling down the cheek, indicative, no doubt, of the godly sorrow wrought and working within: and have seen, what carefulness it wrought, what *clearing* of the conscience, what indignation against sin, yea, what filial fear, yea what vehement desire of humble acknowledgment, yea what *zeal* for God's honour, yea, what *repence* of themselves. 2 Cor. vii. 11. I have found the whole church could freely forgive them, but they could not be brought to *forgive themselves*. Not only did they cry out with David, "I acknowledge my transgressions," but, like him they added, "and my sin is ever before me."

My "friendly" opponent says, "how far a regenerate child of God may be left in his backsliding frames, I have often thought it impossible for any mortal to say; but surely it does not apply to a

subject of grace." I call this strange talking. A regenerate child of God is at all times a subject of grace; "the seed remaineth:" but, if grace was always in act and exercise, if holy loathing of sin was never *absent*, if abhorrence and detestation of sin was always *present*, there would be no backsliding from the Lord!!

Thanking a "Friendly Enquirer" for the *friendly* way in which he has conducted this enquiry, I request permission for *myself* now to retire into the back ground, after introducing to the reader's notice the following *weighty* remarks of the great Mr. John Brine; craving from him the most attentive perusal, and praying God to bless it to his soul.

"A real believer will never sink into a state of unregeneracy; or, grace in the heart will never *vanish* and become *extinct*: yet, he may greatly *decline*, with respect to the *liveliness*, *vigour*, and *exercise* of grace, through *various* causes.

"*First*. The christian may suffer a suspension of divine *influences*. There is always such an influx of divine *power* and *grace* as maintain the *being* of the spiritual *principle* of grace in the hearts of the saints; but, they do not, at *all* times, enjoy the *enlivening operations* of the blessed Spirit on that principle, whereby its *actings* are interrupted for a season; their joy and consolation abate, and they become less conversant about spiritual objects. The *flesh* takes this advantage, and often acts its part with great violence, and the *consequence* is of a very sorrowful nature to the christian; for, he declines in the new man, and, the *old* man gains wonderful degrees of strength.

"If it be asked, "why does God thus withdraw from his people, or suspend his comforting influences, which are so necessary to their close walk with him? I reply—

"1. He may do this in a *sovereign* way: or, without *any* cause in the manner of their behaviour towards himself.

"2. It may be with a view to teach them more fully the knowledge of themselves, the strength of corruption, and the weakness of grace in itself. And blessed *fruits* follow upon this, under his direction and guidance; though, for the *present*, it is *distressing* to the saints.

"3. Sometimes it is in a way of awful rebuke for their miscarriages. And when this is the case, they cannot well be insensible of it, for the cause is near to view. He will make them know that though he loves their persons, he hates their sins; that though he will not frown them into hell as an angry judge, he will correct them as an offended father; and it may be long before he admits them to former freedom and familiarity. Let us, if we are in this sorrowful condition, freely and heartily own the justice of the rebuke we lie under, and adore the favour, that God draws not his sword against us, but, in kindness and mercy uses his rod for our great good in the end.

"The withdrawal of divine influence may well consist with divine faithfulness, and God's care of the new creature; for it is

neither *total* nor *final*. He preserves the *being* of grace, and he will revive it again ; which *two* things comprise all that is intended in those promises that relate to our perseverance in faith and holiness to the end.

“ *Second*. Another cause of declension is the opposition that sin makes to grace in the souls of believers. Sin is ever present with them, and at no time is it *inactive*, whether we perceive it or not. The advantages it hath, through its power and force, treachery and deceit, cursed cunning, continual presence, the various objects upon which it acts, and the numerous temptations by which it is excited, are indeed inexpressible, as every one who carefully observes the various ways wherein it assaults us, will soon be fully convinced. But, alas ! we are too apt to be inattentive to its serpentine windings and turnings, whereby we become great sufferers in our *noblest* part, before we are at all aware of it ; this is a stupid folly in us, and it costs us dear. By this means we get a blot, our souls receive a deep wound, our spiritual part *languishes*, and it would certainly *expire*, but that our gracious Father and our compassionate Head, preserves its *being* in our souls. No thanks to us that its existence is maintained.

“ Grace never thrives when lust is nourished ; the interest of the flesh, and of the spirit cannot be promoted at the same time. If corruption be predominant in its actings in our hearts, we cannot reasonably be in doubt a single moment whether we are flourishing or declining in grace ; it may at once, and without any debate be determined, that the opposite to lust declines in its vigour, and that concupiscence increases in strength. When lust hath a predominancy in the mind, when it fills the thoughts, entangles the affections, and prevails upon the will to choose such objects as are agreeable to it, then is the believer declining in grace. Only to instance in covetousness, which is a thirst after the empty and perishing things of this world. If the mind is possessed with anxious thoughts about the increasing of our temporal estate ; if our affections are ensnared, and pleasing images are formed in our corrupt fancies from that increase ; lust is then certainly predominant in a way of covetousness, pride, and low ambition. And, I think, that professors in general have reason to examine themselves *closely* as to this matter ; for an eager pursuit after corruptible perishing things, is that which preys upon the vitals of religion, so that while persons are forming numerous projects to add to their earthly store, they starve their souls, and in religion appear mere skeletons.

Some would roundly assert that this prevalency of sin in the mind, cannot consist with true grace, and boldly pronounce every one in whom it is, an unregenerate person ; but, I dare not pass such a censure, nor affirm that there is *no* principle of holiness in a mind wherein lust gains such a predominancy in acting ; there may be *life*, where there is not *growth*, nor *vigour*. Yet, this I am free to assert, that such a prevalency of corruption is inconsistent with spiritual

peace, joy in God, and divine consolation. If love to the world fills the mind, there can be but a very small sense of divine love to us, and but a very low degree of love to God in our hearts. I am confident of the truth of this, let who will be affected by it; and I am persuaded that the number of such persons is, at this time, *very great*." —*Vile Brine's Treatise on Various Subjects*, p. 254, &c. "Buy the truth, and sell it not."

I am, Mr. Editor,
Your's, &c.

Brentford, Oct. 10, 1828.

ANDREW.

(For the *Spiritual Magazine*.)

THE SAINTS' PROVISION AND ITS PROPERTIES.

"WHOSOEVER will, let him take the water of life freely," is the language of holy writ; and, while contemplating the provision of heaven-born souls, with what propriety may it be, nay—with infinite propriety it is termed the *water of life*. The case of Hagar and Ishmael [Gen. xxi. 15—19.] is strikingly illustrative of the fact; indeed, nothing was so suited to save precious life, for had it been possible for them to have had in their possession all the gold of Peru, they would with indignation and contempt have cast all away, to have acquired the well of water that they saw, when He that is good to all, and whose tender mercies are over all his works, opened their eyes. But are the children of Adam conscious of any provision superior to this world's enjoyment? A man in a state of nature knows no more than natural things, however enlarged or refined his intellect may be; for, a carnal man cannot understand the things of the Spirit, for "they are spiritually discerned."

When men can change men's hearts, or, in other words, make a natural man a spiritual man, then, and not before, may they invite men universally to believe, or to receive the provision of the redeemed. But each elect vessel of mercy quickened by the Spirit, not to a knowledge in the head, not to a wordy profession only, but to a feeling sense of his depraved state, knows how to appreciate the provision of saints, as being the ground of his hope, the solace of his mind, the delight of his inner man, the centre of his dependence, and the whole glory of his soul. For the provision is no less than an unmerited, but entire deliverance from eternal death, a certain arrival at, and an everlasting enjoyment of unceasing delight, ineffable joy, unsullied happiness, and a continual display of divine love shedding forth its radiant light into the enraptured bosom. This is the property of the church, it being purchased by the church's Head; of whom they form the body, and as such have, as the effect of their union to Him, an equitable right to all communicable blessings *in Him*.

"With him his members on the tree,
Fulfill'd the law's demands;
'Tis "I'm in them, and they in me,"
For thus the union stands."—*Kent*.

As to the *antiquity* of this provision, thus saith the Holy Ghost, "the mercy of the Lord is from everlasting upon them that fear Him :"—"I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee :"—"who hath saved us, and called us, not according to our works, but according to His own purpose and grace, given us in Christ Jesus before the world began." The soul seems to glow with an holy rapture at the antiquity of the truths of God! Eternally beloved!—yes, we find Jesus was, ere the depths were brought forth, or fountains abounding with water, or the mountains were settled, or the earth made, or the heavens prepared, —we find them declaring his delights were with the sons of men. The choice of God also appears more precious, more suited to God and man, in considering its date. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus : according as he hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love." The doctrine of union likewise increases in blessedness when thus considered : nay, it does not exist at all if it is not eternal : for, is Christ the Head? the church universally is the body—individually they are members in particular : Is Christ the Husband? the church is the bride. The church, in conjunction with her Head, is in scripture termed, Christ. 1 Cor. xii. 12. The Head could not exist as the Head before the body—the Husband without his spouse—the Vine without the branches.

The *durability* of this provision heightens its blessedness. Blessings on the name of the provider, there is no contingency, no uncertainty of its duration ; he that attempts to destroy, the same must first remove the Triune God ; for we have the following sayings of Jehovah : "I am God, I change not, therefore ye sons of Jacob are not consumed :"—"Israel shall be saved with an everlasting salvation ; ye shall not be ashamed nor confounded, world without end :"—"the mercy of the Lord is to everlasting upon them that fear him." When we are thus led to contemplate the provision of the saints, it encourages us to trust more implicitly in what is promised, and to say at such moments, "my Beloved is mine, and I am his ;"—"we are not of those that draw back unto perdition, but of them that believe to the saving of the soul."

The *price* paid for this provision confirms its duration. Thus saith the Holy Ghost, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ :"—"the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord :"—"I will be their God, and they shall be my people." So that there is abundant reason to exclaim, "the Lord is my strength and my song, and he is become my salvation :"—"the voice of rejoicing and salvation is in the tabernacles of the righteous :"—"the right hand of the Lord is exalted, the right hand of the Lord doth valiantly :"—"I shall not die, but live, and declare the works of the Lord."

The *suitability* of this provision makes it doubly precious to the sensible sinner. Yes, never was water more suitable to a person nearly famished with drought, than the provision revealed in scripture is to a sin-sick sinner's case. Hence we read of it as being water to the thirsty, food for the hungry, a rest for the weary and heavy-laden, a home for the destitute, a hiding-place from the storm, a salvation for the guilty, a heaven for the hell-deserving, an inheritance for the poor,—yea, everlasting glory. And the suitability of this provision is very blessedly heightened by considering its *freeness*; and thus we have read, “whosoever will, let him take of the water of life freely.” And who can tell what is contained in this one word, “whosoever?” This one thing we see, that God is no respecter of persons; but sinners of every description are welcome, both great and small, male or female, old or young, rich or poor, jew or gentile: each have deserved eternal death; and those that are saved will exclaim with the poet,

“Oh! to grace how great a debtor
Daily I'm constrain'd to be.”

But, further, we read, *whosoever will;*” and we are informed by some that it is the duty of all the descendants of Adam to will. “If the immediate objects of the will are a man's own action, then those actions which appear most agreeable to him he wills.—There is scarcely a plainer and more universal dictate of the sense and experience of mankind, than that, when men act voluntarily, and do what they please, then they do what suits them best, or what is most *agreeable to them.*” And what is most agreeable to an unregenerate person needs no depth of wisdom to assert; for his mind is enmity against God, and consequently his will is averse to God, and depraved. But a soul wrought upon by the Holy Ghost to know his state by nature, and the deserts of that state, viz. eternal destruction,—his utter inability to save himself, being contaminated from head to foot—the eyes of his understanding being enlightened, so that he has beheld the means of escape; he is then *willing* to be saved in the way God has appointed: nay, this is not enough, he views the provision so suitable that he exclaims, “as the hart *panteth* for the water brooks, so panteth my soul after thee, O God! my soul thirsteth after thee, as a weary land where no water is.” And he has for his encouragement, invitations in the word, which, when applied, are the joy of his soul. “Ho every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat, buy wine and milk without money and without price:”—“let him that is athirst come.” And they are very willing to come, especially when led by the Spirit to know it is to partake of the *water of life freely.*

May thou, O my soul, know for thyself the preciousness of this provision, rejoicing in the thought that thy Jesus will lose none of his *ransomed ones*; for *all shall be willing in the day of his power.*

Kew, Surrey, June 24, 1828.

WILLIAM.

ORIGINAL ESSAYS.

XLIII.

CHARACTER OF CHRIST, REPRESENTED BY BREAD
AND WINE.

THE learned apostle of the gentile church, in expatiating on the glory and dignity of the Redeemer's person as he beheld him through the veil, bursts forth in his description of him to the Hebrews, in the simple and dignified eloquence which usually characterized his addresses; thereby evincing his supreme attachment to the exalted subject, and his intimate knowledge of its incomparable blessedness by super-human teaching. But, the divine properties on which his expanded mind dilated, being consummate in their nature, and eternal in their weight and duration, and he the finite and comparatively insignificant creature of a day, his conceptions of it could not bear so much as a resemblance of the shadow to its substance; nor, indeed, would it have been proper. The full exhibition of his beauties, which irradiate the mansions of the just, are necessarily impervious to our view, and must remain to be fully revealed, with every other secret of eternity, until time drops his sable mantle, and ushers us within its delightfully blissful and unmeasured space.

It is a mark of infinite condescension, which demands our most grateful adoration, that the Holy Ghost should, in accommodation to our finite capacities, use similitudes borrowed from inanimate objects, to represent the glories of Jesus to our faith, and to exalt him in our estimation as the chiefest among ten thousand, as far as such figures can pourtray his ravishing excellencies; but, alas! they are beyond compare, they beggar all description, they can never be fully represented by any similitude, or imagined by any conception, and language is past expression poor when employed in so blessed a theme as this. No emblem from nature can set forth his incomparable loveliness. The most costly gems may be selected, the most refined gold may be obtained, the most verdant and luxuriant evergreen from nature's garden may be sought for and procured; and, in fact, every thing which serves to denote beauty and value throughout the universe may concentrate; but, if all the value and beauty of these, and ten thousand more combined, could meet together, they could at most afford a faint shadow of his worth, his boundless glory, and his grace.

If every thing around us bear some traces of majesty, and if it be equally obvious that all inanimate nature, as by common consort, has become vocal in her Creator's praise, shall the precious vessels of mercy, who are irreversibly interested in all the stupendous wonders of redemption—shall these monuments of favour, who are justified

freely by the grace of the Redeemer, and heirs of all things remain silent? No; it must not, it cannot be.

The formation of nature's parterre, the refreshing rivulets with which it abounds, the spacious amphitheatre of woods, and fertile valleys, and the numberless shrubs and plants which heighten and animate the delightful prospect, and serve both to ornament and enrich the scene; add to these, the mighty ocean, and all the incalculable riches with which it is embedded; and, above all, the wondrous formation of man, who is, in himself, a world in miniature. These are the subjects which call loudly for the most humble and sacred contemplation; but their lustre grows dim, as the Sun of Righteousness appears. He is the dawn of nature, and is nature's God. He it is that is "all over glorious." He is wonderful in his person, excellent in council and purpose, and exuberant in his love. How wonderful, past comprehension, was his love and purpose connected with his incarnation, his active obedience, and agonizing conflicts! Here is a field so expansive, that the strongest eye of faith can never measure its boundary; and so truly attracting is the prospect, as to render a single glimpse of it unutterably blessed. Look at his unequalled humility and meekness, and behold his career from his cradle in Bethlehem to the very consummation of his sufferings—to the last pang he endured on mount Gethsemane to expiate transgression, and reiterate if you can, ye beloved objects of mercy, the amazing condescension of your sovereign Lord in this wondrous stoop. "He, who was God, became incarnate! made himself of no reputation, took upon him the form of a servant, and was made in the likeness of man, and being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross!" Surely it was the very acmé of grace and mercy in the Redeemer to shroud his essential glories within the habiliments of clay, that in that nature he might fulfil all righteousness, and possess a kindred feeling to his saints.

The grandeur and importance of his resurrection from the tomb, as a mighty conqueror, in the character of a representative, as it is an event worthy of the highest celebration, is no less a token of the supremacy of his affection for the objects of his choice and favour, and the omnipotence of his arm. This mighty monarch, who engages the highest estimation of his saints, is the sublime anthem of their song, their life, their joy, and consolation. Oh, for some sacred flame to enkindle our devotion to him, and to excite anew our warmest admiration of him.

The figures which are here introduced as the burden of our theme, to represent the Redeemer, are very expressive. Of literal bread we may say, it is the staff of natural life, it is a mean of nourishment, vigour, and support to the body. Of the ever-blessed Jesus, it may as properly be said, that he really is as he is emphatically denominated in holy writ, "the bread of God," the "bread of life." What natural bread is to the body, that Jesus is in a greater and

more exalted degree to the soul. Every member of his mystic body is solely and entirely supported by the life they have in him, and the communications they unceasingly derive from him.

Our glorious Redeemer most beautifully introduced himself to the notice of his disciples in the days of his sojourning on earth, by this appropriate emblem, "I am the bread of life." This analogy is suited to illustrate his character and condition. In every stage of its progress, from the first appearance of the original grain, to its formation into bread, how does it illustrate his goings forth, to the completion of his mighty errand of love and mercy. He was the precious grain which became *steeped* in an ocean of dolorous sufferings; who meekly endured in his own person all the pangs and bitter accusations ignominy could cast upon him, and the more poignant shafts of incensed justice. Did he undertake our cause? "he was wounded for our transgressions;" our transgressions wounded him; "he was bruised for our iniquities," our iniquities were the potion of his bitter cup. He was the pure and unadulterated grain which was cast into the earth to vegetate and die, that he might produce in full perfection, the blade, the ear, and the full corn in the ear.

The *shew-bread* placed upon the golden table in the Jewish tabernacle by the priest under the Mosaical dispensation, and the golden table on which it was offered, were lively symbols which very beautifully exhibited the fulness of gospel blessings treasured up in Jesus. The *shew-bread* thus offered was made without leaven. So Christ, the Paschal Lamb, though made under the law, and, in consequence, amenable to all its curses on account of the objects of redemption, guile was never found in his mouth. In the eye of that law, Jesus was doubtless beheld as a transgressor, yet only so by imputation. His life was unsullied, and without spot, and his reputation irreproachable and blameless. He was entirely freed from the leaven of sin, though, to accomplish the salvation of his chosen, he bare all the penalties, and paid the full appointed price due to their iniquities.

And, as the *shew-bread* was placed conspicuously on the sacred altar every sabbath day, so should the ambassadors of the cross, instrumentally hold up, and exalt the Redeemer in the preaching of the word, as the life, and light, and glory of his people; as the only true spring of spiritual animation and comfort, and the source of nourishment and support throughout the desert.

Jesus not only becomes the victim of sacrifice, but is also the very altar on which it is offered up and the priest who offered it. The table, or altar, in the tabernacle, was burnished gold, tried, and refined in the fire. Its composition was not of inferior quality. It did not consist of either wood, or hay, or stubble; it was not a mixture of clay and wood, of silver and gold, like the image shewn to Nebuchadnezzar by vision; nor did its component parts consist of gold and brass; but, on the contrary, of the most refined gold. The golden table, the *shew-bread*, the fragrant incense, the burnt-offer

ings, and all the ceremonies of the jewish ritual typified the Redeemer, and were shadows of this glorious antitype who was promised in after ages to be fully revealed. He alone is the antitypical shew-bread, and the altar on which it was laid. The pureness and value of the metal of the type, represents in lively colours the sterling merits of the antitype. How unspeakably would his dignity be degraded by the substitution of any thing in the room of so complete a sacrifice ; and how would the infinite preciousness and unknown benefits of that vicarious offering be blessed by the mingling any thing with it !

All the wonders of redemption were pendant on the eventful tragedy effected on the stage of mount Gethsemane. Pause—oh pause, ye much loved saints, ye ransomed hosts—pause and wonder at the love, and grace, and mercy of your suffering Redeemer, for sins not his own !

“ Did e'er such love and sorrow meet,
Or thorns compose so rich a crown.”

How was this precious victim bruised ! How was his sacred body mangled ! Yet, torn as it was by the rude hands of merciless transgressors, it was thus pressed beyond measure to become living bread to his people, of the finest quality and kind. The purple torrent of his blood which gushed so freely from his opening veins from Calvary, is a cheering cordial to the drooping spirits. Both combine to prepare a rich repast for every saint who approaches the sacred table. What an exquisite felicity does the taste afford him, and, compared to the dainties of nature, which are no sooner tasted than they cloy and sicken, how refined is the sensibility it excites within him.

The bread and wine of the eucharistical feast is taken in commemoration, and in token of the broken body and blood of Jesus, which they so aptly prefigure by setting forth the two-fold blessedness of peace and pardon in and through his one offering on the tree ; and also all the invaluable riches of the everlasting covenant made manifest and sealed, in his atoning blood. By faith each guest receives the sacred symbols, looking to the Redeemer whom they shadow forth ; and oh ! who can describe the feelings they enjoy while he sheweth them his bleeding hands and side, breaks to them the bread, and presents them the cup of salvation with a smiling aspect, which produces an inward consciousness of their welcome to his sacred feast.

The luscious juice expressed from the grape reminds us of the unutterable sweetness of the Saviour's love, exceeding all others ; for he is love, and the sum and substance of all the harmonious news conveyed by the gospel. All its promises are unconditional in their nature, and pure in their source ; flowing through the channel of his blood and righteousness ; and consequently strikingly descriptive of unadulterated wine. Indeed, a more fit emblem could not have been selected to demonstrate that this balm is incomparably precious, and that Jesus in his person, and in his love, is a never-failing cordial and specific, in the most desperate cases of affliction, infinitely

surpassing every other in its life-giving and sustaining power, which certainly cannot apply to the natural wine from the clusters of the grapes of Eschol. This wine of the kingdom, unlike all others, is freely given to the poor and needy, and operates as a sovereign antidote to every malady, and cannot be abused. It is both exhilarating and salubrious. The enjoyments derived from its participation, tend to meekness and humility, and produce an ardour of excitement, to extol the riches of redeeming mercy; and the uniform experience of its happy recipient is minutely and well delineated by the immortal poet—

“The more thy glories strike my eye,
The humbler I shall be;
Thus while I sink, my joys shall rise
Immeasurably high.”

In a word, the blood of the grape points to the sanguinary conflict of Jesus when he trod the wine-press of his Father's wrath alone: of his soul travail, of his Eden pilgrimage, of the crimson dyed garments, of his sufferings, and of the glorious apparel he assumed. By this animatory metaphor, the nature of his love and gracefulness are impressively unfolded; and how truly delightful and reviving are the vital streams which reach the soul from this living source brought home to the spiritual senses, in the assurances of pardoning love, and conscious peace, by the blood of his cross. To compress the whole; Jesus is a cluster on whom is suspended all that is worth enjoying, and all that is desirable in the present life, and in the life to come.

(For the Spiritual Magazine.)

THE CHARACTER AND PRIVILEGES OF THOSE WHO FEAR THE LORD.

“Come, ye children, hearken unto me; I will teach you the fear of the Lord.” —
Ps. xxxiv. 11.

It appears from the Psalm from which these words have been taken, that the Psalmist had experienced a deliverance from some signal trial, and that this deliverance had been granted in answer to prayer; for he says, “I sought the Lord, and he heard me, and delivered me from all my fears.” This interposition of Jehovah on his behalf, had filled his soul with gratitude and thankfulness, so that he declared that he would bless the Lord at all times, and that his praise should be continually in his mouth. A declaration that proves the Psalmist's belief in the doctrine of the final perseverance of the saints. Not satisfied with merely setting forth the praises of God himself, he declares his intention of calling the Lord's people to join him in this glorious employ, whom he variously designates as the humble, as his saints, as them that fear the Lord, as the righteous, and, in the words which stand at the head of this article, as children.

"Come, ye children," says he, "and I will teach you the fear of the Lord."

In the first place, we may suppose the Psalmist as saying, "Come, ye children, and I will teach you *the nature* of this fear." *It is a gracious fear*, imparted by God himself, of his own sovereign will put into the hearts of his own children, and is a new covenant blessing intended expressly for them, and given only to them. It is never found in the heart of an unregenerate person; such may have a slavish dread of God as the governor of the world, and may fear that he will one day execute vengeance on them for their transgressions, but cannot have that gracious fear which God puts into the hearts of his own people, and which is exercised in them only by the indwelling and operation of the Holy Spirit. *It is a sanctifying fear*. It leads those who are partakers of it from the paths of sin, and when through grace it is in lively exercise, enables them to withstand temptation. It was this that enabled Joseph to say, when tempted by his mistress, "How can I do this great wickedness, and sin against God?" It is described in the word of God as "clean;" that is, of a cleansing and purifying nature; and it is likewise said of it, that it is to "depart from evil." That it is a sanctifying fear may be seen in the opposite character of those who are destitute of it, for they sin without any restraint, and their conduct but too awfully proves that there is no fear of God before their eyes. *It is a lasting fear*. "The fear of the Lord," says the inspired penman, "endureth for ever." And God himself says, "I will put my fear into their hearts, and they shall not depart from me." In times of trial and temptation, and unbelief, it may appear to be buried, or to the christian himself seem to be entirely extinct, but still the principle is there; and when God again shines into his soul by his Spirit, when the Sun of Righteousness again rises upon him with healing in his wings, it awakes to light, and life, and liberty, and it becomes manifest that the child of God cannot willingly and habitually live in the commission of sin, "because his seed," the seed of divine grace, implanted by God himself "remaineth in him."

In the second place, we may suppose the Psalmist as saying, "Come, ye children, and I will teach you *the character* of those who fear the Lord." *They are such as keep their tongues from evil*. ver. 13. Scripture informs us that by our words we shall be judged, and by our words shall we be condemned; "and that a good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure of his heart, bringeth forth evil things;" so that the conversation of a person will generally be the index of his mind; and if there were not hypocrisy in men would always be so; and notwithstanding this hypocrisy, a man's real character generally manifests itself to others sooner or later, and is always manifest in the sight of that God with whom we have to do. They that fear the Lord keep their tongues from evil, they speak not evil of others unnecessarily, much less do they speak evil of God; they are not among those who dare to arraign his dispensations,

either of providence or grace ; they are not amongst those who take his name in vain, neither dare they, when their interest invites them, pervert their tongue to falsehood and lies ; they know that such characters, unless grace prevent, will have their portion in that lake which burneth with fire and brimstone for ever and for ever. *They are such as depart from evil.* Not only do they under the influence of divine grace keep their tongue from evil, but, under the same benign influence, they depart from it ; they flee from the paths of temptation, and are anxious to keep their garments unspotted from the world. They love neither evil actions, nor evil companions, and the language of their heart is, with regard to the latter, " O my soul, come not thou into their secret, unto their assembly mine honour be not thou united." *They are such as do good.* Being influenced by that faith which worketh by love, they are anxious to live not unto themselves, but unto him that died for them ; to consecrate themselves, body, soul, and spirit to the service of their Redeemer and their God ; to be conformed to his beauteous image who went about doing good ; to serve him continually here, and eternally to do his will perfectly and completely in the heavenly world hereafter. Such being the disposition of their souls, a disposition implanted and nourished by God himself, no wonder that their characters, though they see many evils and deficiencies in themselves, answer to the description here given—they are such as do good. They do good to all men as they have opportunity, and especially to such as are of the household of faith ; and their anxious desire is by well-doing to put to silence the ignorance of foolish men. *They are such as seek peace.* They seek peace and reconciliation with God ; they are anxious to know thoroughly that mighty scheme by which God is reconciled to sinners and rebels through the sacrifice of his Son ; anxious to know it in its origin as devised by the God of peace, arranged in the council of peace, in its completion by the Prince of peace, and its application by the Spirit of peace. They are anxious to know these things not only notionally, but savingly and experimentally, that they may live in the sweet and experimental enjoyment of them. Having already tasted what it is to have peace with God, it is not surprising that they are amongst those who seek this peace, and are looking for further enjoyments of it. They seek too, to be at peace with those around them, they are wishful as much as in them lies to fulfil the apostolic exhortation, and to live peaceably with all men, and thus to manifest that they are the children of peace. But whilst they are exhibiting this temper and disposition, they are frequently constrained to say with one of old, " I am for peace, but they are for war," and to wish that they had wings like a dove, that they might flee away and be at rest. *They are such as are of a broken heart and of a contrite spirit.* Their hearts are broken on account of their sinfulness, vileness, and unworthiness, on account of their actual transgressions against the God of all their mercies, and their backslidings from him, and especially on account of the internal depravity of their hearts, that root of bitterness which is continually springing up within them and troubling them. They are

melted down into true contrition of soul when they consider what they have been, and what they still are, particularly when they contrast these with that distinguishing grace and kindness which has been exercised towards them, and thus are made partakers of that godly sorrow which worketh repentance not to be repented of, and which is accompanied with an holy abhorrence of sin, and a desire to be delivered from it; which desire they expect to be fully accomplished when they arrive at that bright world to which they are hastening. *They are such as trust in the Lord.* They are such as fear the Lord with a filial fear; a fear which leads them to place their trust and dependance in Jehovah, and Jehovah alone, to place it in him as a reconciled Father in Christ Jesus, to trust to him for every blessing which they need, and every blessing which he has promised to bestow; thus they look to *him* for the supply of all their wants, for grace to bless, to support, to guide, to comfort, and to defend them here, and for everlasting rest and blessedness in the presence of their Saviour and their God hereafter. This through grace is their general character, though it must be acknowledged that at times they forget him who is the fountain of living waters, and hew out to themselves broken cisterns which can hold no water. But by so doing they lay up for themselves sorrow of heart, and can find no true peace to their souls till they return to that covenant Jehovah who is the source of blessedness to *his* people, and the only object worthy of their confidence and trust. "Blessed is the man that feareth always."

In the third and last place, we may suppose the Psalmist as saying, "come, ye children, and I will teach you what are the *privileges* of those that fear the Lord." *The eyes of the Lord are upon them.* Yes, this is one of their privileges, the eyes of the Lord are upon them; they are upon them in a way of mercy, favour and grace. He beholds his children with a gracious eye, he sees them at all times. He beholds them not as a careless spectator, but as one interested in their welfare. Does he see them in times of darkness and difficulty?—it is that he may guide them with his eye. In times of danger?—it is that he may deliver them. In times of want?—it is that he may supply their wants. In times of spiritual enjoyment?—it is that he may rejoice in his own work in them. He watches over them that he may guide them safely through this waste howling wilderness, and do them good in their latter end, and bring them to that place where not only he shall see *them*, but they shall see *him* for ever and for ever; for the apostle says, we shall see him as he is. Another of their privileges is, *that the Lord heareth their prayers.* Whilst the prayers of the wicked are an abomination unto God, the prayers of them that fear him come up with acceptance before his throne. His ear is ever open to their cry; he has invited, encouraged, and commanded them to come to him; and has pledged his faithfulness to grant them every thing that they ask, if it be consistent with his holy will; and if it be not consistent with that, we are much

better without it ; so that there is mercy in his withholding as well as in his granting our requests. What a privilege it is reckoned amongst men to have the ear of an earthly king ; how much greater privilege must it then be to have at all times the ear of Him, who is the King of kings and Lord of lords. Another privilege of those that fear the Lord is, *that the Lord is nigh to them.* The Lord is nigh to them, very nigh to them ; so nigh to them that he is said to be in them, to dwell in them, to walk in them. Well may we say, with wonder and astonishment, with one of old, " will God in very deed dwell with men ?" Yes, he dwelleth with all them that fear him, with all them that are of an humble and contrite spirit ; for the apostle assures us, that our bodies are the temples of the Holy Ghost. Wondrous mystery, that a Being so infinitely pure can condescend to dwell in such polluted residences ! It would be utterly inexplicable did not scripture inform us that God looks upon us as in Christ, and in him account us complete, all fair and without spot. Another of their privileges is, *that the Lord delivereth them out of all their sorrows ;* not only this sorrow, or that sorrow, but *all* their sorrows. If they have been delivered out of *past* sorrows, it is the Lord that has delivered them out of them ; if they are *still* enduring sorrows, he will deliver them out of them in his own time and way ; and he will at last give a complete deliverance when he transplants his children to that world where sin and sorrow can never enter. Another privilege is, *that the Lord preserves or keeps them.* He keepeth the feet of his saints, he preserves all them that fear him, they are kept by him, and shall be kept by him through faith unto eternal salvation — kept from error—kept from sin—kept from self—kept from the world—kept from satan—kept from their enemies—kept from danger—kept —not delivered from them ; but so kept that they shall not be finally overcome by them, but shall at last come off more than conquerors through him that hath loved them. Another privilege of them that fear the Lord, and the last that we shall notice, because it includes every other is, *that the Lord supplies all their wants.* They that fear the Lord shall not want any good thing. God has promised to withhold no good thing from them that fear him. So that if they that fear the Lord lack what they conceive to be a good thing, they may reasonably conclude that it is not in itself truly good, or it is not good for them at that particular time ; for let God be true, though every man be found a liar. Many things appear to us dark and mysterious now — we are poor blind creatures at the best ; prone to misjudge and to prejudge God's dealings with us ; but we shall adoringly acknowledge when we see things in the light of the eternal world, that he has done all things well, and that he never withheld any good thing from those that feared him.

God grant that we may realize by faith these truths now, that we may be comforted and supported through them, till we are brought to that haven, where our souls would be, and where faith will be for ever swallowed up in sight.

W. H.

(To the Editor of the *Spiritual Magazine*.)

Mr. Editor,

YOUR correspondent Gaius having quite mistaken my meaning in the few objecting remarks I made on the pre-existing scheme; or, rather, gathered those things from them which I never intended to convey, or thought to be contained therein; I will, therefore, beg an insertion of the few following things, as my belief in the same.

But, first, I would just make one remark respecting the soul of Christ, or rather, on what he has advanced respecting it. He says, in his reply, that he does not maintain that the body of Christ pre-existed, but the soul only; now I really understand by his calling it *human nature*, that he did mean body and soul; and how the soul, or spirit of Christ, or man, can be called *human nature*, with propriety, *separately existing*, I cannot conceive, even granting the same to be, which I still object to. But, in whatever manner it may exist, it cannot be called natural, without it be proved to generate from man to man, as a work of nature; and I read in holy writ, that after God had created man out of the dust of the earth, he *breathed into him the breath of life, and man became a living soul*: shall I therefore, call that which proceeded immediately from God *natural, or human nature*? I trow not. And hence Elihu, speaking in the book of Job, says, "there is a *spirit* in man; and the inspiration of the Almighty giveth them understanding;" and the *breath of the Almighty* hath given me life; and I would ask, is not God in the Trinity of his Persons, the *essential life of his people, in every sense*? and, is it not declared in holy writ, that "in him we live, and move, and have our being?" and, further, that God gathereth to himself *his breath*, and man returns to dust from whence he came? Then, how can that, which is called the *breath of the Lord*, or the *spirit* in man, be said to be *human nature*, which is *immortal*? No; I believe that every offspring born into the world, is first formed in the womb, and as much quickened there by the communication of life from God, as Adam was, after his formation from the dust of the earth: and, that God is essentially the life of every living thing; as he has said, "by me all things exist; and again, *in him we live, move, and have our being.*"

He then tries to set aside the everlasting covenant; I mean as to the *eternity* of it, as I before hinted; (and not the covenant altogether) by saying, the covenant God made with Abraham was called an everlasting one; and their possession of the land an everlasting possession; and yet the seed of Abraham has long since been dispossessed of it, as to the *literal seed*. I grant it. But I read, that the word of God is *spiritual*; and that the *children of the promise* are counted for the *seed*. Hence Abraham is called the father of the faithful; and his seed shall inherit the land for ever and ever. This, I believe, was given them in covenant from all eternity, and they shall inherit it for ever and ever, in its highest and best sense, when time is no more.

The same may be said of the everlasting priesthood. What! shall we say it has ceased because the literal sons of Aaron are no more? What! are there no levites left? does not the word of God say, "and hath made *us* (that is, believing sinners) kings and priests unto God; and they shall live and reign with him for ever and ever?" And, to trace it a little higher, I read, that the Lord Jesus is made a High Priest for ever, after the order of Melchizedec. The same of redemption, &c. That the redemption price was paid in time I admit: but then it was of *eternal date*; and all issued from the fountain of *everlasting love*. "*I have* (in the past tense) loved thee with an everlasting love, *therefore* (as the effect) with loving-kindness have I drawn thee."

Gaius then goes on to speak of Jehovah as self-existing, three Persons in one God. In this we both agree; and likewise, that, as to divine perfections, they ever were agreed; and, therefore, never *made* to agree. But then, as three Persons though but one God, it should be remembered that *each* Person has his distinct work to perform, relating to covenant engagements. The Father gives the Son; the Son engages to redeem the church, by taking their nature, and in the same to work out a righteousness for them, and then to give his life a ransom for many; and the Holy Spirit engages to quicken and apply, and to testify of Christ to the redeemed. Thus here is *Father, Son, and Holy Ghost, three Persons in one God, agreeing in the work of redemption*; but not a *begotten Son*, nor a *Father begetting*: no, but as covenant characters. When Mary brought forth her first-born, it is said, "that *holy thing* which shall be born of thee shall be called the Son of God. Wherefore because begotten of God, now he appears as the only begotten of the Father, and the *first* begotten too, full of grace and truth, for his body's sake the church. But, as God, he is the first and the last; the beginning and the end; the Almighty; the Creator of all things.

It is written, "in six days the Lord made the heavens, and the earth, and all things that are therein." Our friend Gaius objects to this; and has said, that it only refers to the firmament, which is called heaven; but, I think if words have any meaning, nothing can be plainer than the following, Gen. ii. 1. "Thus the *heavens*, and the earth, were finished, and *all the host of them*. Now, I would beg friend Gaius to observe the *plurality* of those words; *not* heaven, but *heavens*, and *all the host of them*; and then say, what can be taken therefrom, or added thereunto: and, may the Lord enable him to rest, and feed on those truths which are clearly revealed in his word, and not to pry into those things which are not revealed.

I should not have written any more on the subject, had not your correspondent so misconstrued my meaning. I now leave it, hoping to see the promise of my much abler brethren fulfilled, and that for truth's sake, and the welfare of the household of faith.

A CONSTANT READER OF THE SPIRITUAL MAGAZINE

Oct. 14, 1828.

REVIEW.

The Last Days. By the Rev. Edward Irving, A.M.

THE very title of this work, as the trump of an archangel, will operate on the minds of every real lover of God and his country. The Rev. Gentleman has accurately drawn the state of the world, and the professing church in the present day; and in our opinion, he has succeeded in his representations with a justness and effect which must carry conviction of their truth to the breast of every one whose mind is enlightened by the Holy Spirit to discern the times in which we live.

We trust these commendatory remarks will suffice to induce our readers to give the volume their candid and unbiassed attention. The works of this Rev. Divine have been fully canvassed, and anatomised, in all their ramifications. We need not, therefore, make further comment on his style and doctrine, only to express the pleasure we have felt from his firm stand for truth, and his faithful promulgation of the unpopular doctrines he advances and illustrates, in the very face of a host of foes arrayed against them. If, on perusal, our readers should be convinced that the work before us is an echo of the truth as it is in Jesus, we trust they will receive the alarm he has sounded in the camp, buckle on the whole armour of light, and be at their post in these *last days*, enduring hardness as the soldiers of the cross.

The opinions of the author are not peculiar to himself, but were held by *Sir Isaac Newton*, *Dr. Gill*, and many other celebrated divines. With him, they thought that infidelity and selfishness would be the leading spirit, and the mighty agent in the hand of providence for the subversion of the Catholic and Mahometanism superstition: but, there is one feature of which they all seem ignorant, that the progress of infidel philosophy, and science, and cultivation, and corrupted protestantism, would be productive of a spirit of selfishness that would blast and wither the resources, and very being of the mass of the people. Of the truth of this we appeal to the present state of the church and state.

For the sake of some of our readers, we will refer them, before we proceed further in the work, to the author's own simple and interesting account of the motives and spirit from which he acted in coming to this great city, and laying the volume before the christian public. See "Dedication," p. 3. 8. This is the real spirit of an evangelical and apostolical ministry, and we do not wonder at the opposition that it has encountered, and must encounter from the semi-protestant and infidel ministry of the age. Such is the fate of every minister of Christ, who wears the badge of truth, whatever be his talents, his peculiar views of divine truth, or the station in which he may move.

The following unqualified opinion, as it is a faithful definition of character, will not be very palatable to the heterogeneous taste of those who encompass sea and land to evangelize the world! It is on 'covetousness.'

"And now to shew how this characteristic applies to the world called religious, few words are necessary: you have only to be present and hear what is the first subject of conversation in all their meetings, and the great theme of their delight: is it not the state of their funds? What the great end of their speeches? the increase of donations and subscriptions. What the great labour of their travellers, and what the proof of their success? the amount of their in-gatherings. What the qualification for honourable office? the amount of your contributions. What the great fear and apprehension? lest the funds should fall off. What, in short, the bulwark of their strength, and the anchor of their hope, and the assurance of their faith? If these things do not betray a covetous spirit in this religious world, I know not where it is to be met with elsewhere. I could never find in my heart to accuse the other world of covetousness, if I must acquit this world. But, dear brethren, I am not here to be afraid to speak the truth of either, nor desire at all to screen either. For, as hath been said, they are to me alike integrant parts of the church of Christ, to whom I am bound to fulfil my office of preaching. And I must say, that the art of raising money hath been carried to a refinement in the religious world, which I have never seen any thing equal to elsewhere. They say, for the end of doing good with it: so would the merchants say. They say, for the spreading of the gospel: I have shewn that it is never contemplated by our Lord in his instructions, as at all a means of spreading the gospel. But if it be as a means to a most excellent end they seek it, why hear we little or nothing comparatively of the glorious end; nothing about the other means, but all, or almost all, about this one paltry means? But, as I have said, it is not my purpose to argue, or justify my argument, but simply to shew out the fact for your preservation against the perilous times."

The following also, being a true description of the pharisaical spirit of the present day, is so apposite, we could not refrain from introducing it.

"And if you were to arise in the great councils of this christian nation, or in the public meetings of benevolent and religious societies, to assert that what is expedient or useful is not always lawful, and is commonly far from being good, the likelihood is, that you would be treated as a fool and suspected for a knave. With such veils doth the spirit of expediency, now at work, conceal the mystery of his iniquity.—"Not lovers of the good?" of what then lovers? Lovers of the rich, of the great, of the powerful. And for what end? Oh, all for their good! They will pay their court to professed infidels and notorious breakers of God's commandments; they will sit with them, they will bear the reign of such a spirit in the companies which they frequent, all to do good! Nay, they will leave their own duties at home, their own charges in the church, and wander over the city and over the country in quest of good! To such an extent have men become blinded by the hypocrisy of the times, that when to a person of ordinary shrewdness they are manifestly indulging their own taste and humour, or cultivating the good opinion of the class in which they desire the uppermost room, in their own conception they are diligently hunting after what is good. Oh, how weary I am, even to think of what I have witnessed these many years of the abuse of this word good! If people have been pleased with a public report, or a public meeting, they say, what a good is doing! The good is measured by the enthusiasm of the multitude, or the glow of our own feelings at the time, or the numbers of the pounds collected, or the nobleness of the men upon the platform, or the cleverness and glee of the speakers, or, in a rougher way, the briskness with which it all went off. For this state of things, formality and hypocrisy are not the proper names; it is delusion, downright deception and falsehood! and betokens an ignorance of the truth, an insensibility to the Spirit, which I find no expression equal to, but that of scripture, given up to "believe a lie." "

Of the writer's sentiments on the christian faith we give a specimen.

"Now the charge which I deliberately bring against the religious world is, that the purpose of God is not discoursed of, and in general is not thought good to be discoursed of: and therefore their doctrine beginneth from the fall, instead of ascending above the fall. But the fall is not an origiu—creation is before it; and the purpose of God in Christ is before creation, and is the true origin of all being, the true end of all revelation. A theology purely sublapsarian, and which will not consider the higher question, the question of the fall itself, but take it as an ultimate fact; such a theology will inevitably end in a pharisaical church. This is a proposition of which I am so assured that I state it over again: u sublapsarian theology must end in a pharisaical church. And here it is, therefore, that I find the root of the hypocrisy and pharisaism which is in the church; of which, in my opinion, the religious world is the destined abode: to which, as I think, this apostacy of protestantism was of old time ordained.

"I will do my endeavour to demonstrate this great truth, that a sublapsarian theology must issue in a pharisaical church. A sublapsarian theology shrinks from considering the fall as a decree and purpose of God: and for what reason? because they think it makes God the author of sin. So they shift and quibble about a permission, but not a decreeing of it; as if God's permission were short of a purpose; as if he would permit, what he would rather not have come to pass. But it is not our present drift to shew how the great basis of providence is shaken by this shrinking from predestination: we have undertaken only to shew how a misgiving here, acteth elsewhere, and every where. They cannot think that God should lead his goodly creature Adam into temptation, or break up his finished beauty, and mar his excellent workmanship, for the purpose, for the very purpose, of building him up, through grace, in faith of a Redeemer to come, and by anticipation of the Holy Ghost, into a second temple, of which the glory should be greater than the first. If they shrink from such an acting of the divine will towards the creature, while yet separated from the Head and not inhabited by the Holy Ghost, how much more will they shrink from a like acting of the divine will upon a creature who is planted into Christ, and regenerated by the Holy Ghost? If to them it seemeth shocking to divine goodness, and beyond the freedom of divine sovereignty, to bring Adam under the power of sin, how can they believe that God should lead his own elect into all temptation? For they themselves will allow that the grace of God shewn unto the elect is a far higher, closer, and more endearing acting of the Godhead unto man, than creation was. How then, if God might not do the lesser act, of bringing the created one under the yoke of sin, that his grace might abound therein, may he do the greater act, of bringing an elected one under the same yoke, for the same end? If they shrink from God's acting efficiently unto Adam's fall; they must shrink from God's acting efficiently unto the falls of his elect ones. The physician who dares not meddle with or venture to treat a disease in the extremities, will hardly venture upon the same disease when it hath reached the heart: such physicians are those sublapsarian divines, who will not face the question of God's purpose acting itself out in the fall of Adam: they cannot see God's purpose acting itself out in the manifold falls of his elect creatures. And what, then, are they constrained to believe and do? They are constrained to believe, that when any one hath been by grace brought into the true church of God, he will, so far as God is concerned, go on from grace to grace, from strength to strength, from stature to stature, without a backsliding or a fall. This uninverted, unretrograde, straight-forward path, they will teach to be the way in which God maketh his people to walk. And in so teaching, they will teach a falsehood; for God doth deal otherwise by his people: He doth lead them into temptation; he doth bring them under the power of temptation, all to the end of shewing them the wickedness that is in them, and of purging it out of them. He doth not suffer them to settle on their lees: He bringeth up against them the Philistines, and he giveth the Phillistines for a season the mastery over them; in

order to grieve them, and to vex them, and to chastise them very sore; that they may know the abomination that is in the flesh, the thorns that are in their sides, and seek grace and strength to be sufficient for them. This, I say, is the truth. It is a sad and melancholy truth that even the elect should thus need to be dealt withal, but it is nevertheless the truth. It is also a truth most ready to be abused unto licentiousness, and in all ages so abused; but it is not the less, because Satan abuseth it, the precious truth of God."

We close our remarks by observing, that though we differ from the Rev. Author on some points, we cannot withhold our meed of praise for the work in its design and execution.

Theogenes; or, a Plain and Scriptural Answer to the Solemn Question, am I, or am I not, a child of God? By Cæsar Malan, D.D. of Geneva.

THERE is no kind of writing which has proved so successful in engaging the attention, and interest of the mind, as the form of dialogue, when the subjects are properly selected, and freed from a monotonous cast; and when, like the links of a perfect chain, the firmness and durability of truth established for their basis, combines with each component part, to render an usefulness and harmony to the whole.

The present little treatise, written by Dr. Malan, is of this character, and is well calculated to command the highest estimation of his readers, from the attracting simplicity with which his sentiments are conveyed, and the momentous truth he has, in a colloquial manner, so ably discussed.

We have been much entertained and gratified, and we trust instructed, by a perusal of the work, which, though small, compresses much matter in a limited space. It is of the utmost importance, spiritually to understand the subject, intimately connected as it is, with our present peace.

We beg to present the reader with an extract from the volume, with our recommendation for its serious perusal.

"Biblicus" having, with much point and effect, questioned Theogenes on the ground of his faith in the holy scriptures, closely appeals to his experience, which begets the following reply, and will serve as a standard to weigh the merits of the whole.

"Theogenes.—O Biblicus! your question is solemn and awful, for it puts my sincerity to the test, and scrutinizes my conscience. May I be single-hearted, and discover without hypocrisy the very thoughts and feelings of my inward man! I must declare then to you, my friend, that neither my reason nor the authorities of men, have caused or supported my present belief in the divine authenticity of the Word of God. I own that my reason is satisfied, and in harmony with its statements, but my reasoning power does not establish that it is true. As the mirror brightly polished and cleansed, is fitted to reflect the splendour of the sky, so my actual intelligence is to the truth of scripture, which as a shining and independent sun of glory, darts upon my mind its victorious rays, with such a strength and efficacy, that I do, indeed, believe and receive from it what my reason could neither conceive nor compass. Its assertions respecting the nature of Jehovah, his decrees, his grace, his creating energy, calling the world out of nothing, stand above the reach of my intellectual power, which winds about their heights, as the traveller around the inaccessible summits of arduous mountains, which he silently contemplates and admires."

POETRY.

THE BACKSLIDER'S PRAYER.

"Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon : for why should I be as one that turneth aside by the flocks of thy companions ?"—Cant. i. 7.

O LORD, in pity view thy wandering sheep,
Compell'd to mourn, compell'd to sigh and weep ;
And let me now address thy heav'nly throne,
Array'd in garments fairer than my own.
Seduc'd by sin I left thy sacred fold,
And guilt destroy'd my hope, my love grew cold ;
And as I farther wander'd colder grew,
Until I neither peace nor pleasure knew :
At last the Sun of Righteousness arose,
When his bright beams unvail'd my deadly foes.
Tho' weak in self, in his imparted might,
With them I hope unceasingly to fight ;
And tho' by them oppos'd, I'll seek that road
Which leads to Zion's gates,—the church of God.

O thou who art by me supremely lov'd,
Tho' lately from thy fold I thoughtless rov'd,
Oh ! tell me where thy flock is led to feed,
There let me go, and there supply my need ;
And let my hungry, faint, and thirsty soul,
Taste those refreshing streams which from thee roll.
Oh ! lead me where thy favour'd people rest,
Let me, like them, recline upon thy breast ;
And underneath thy shadow find repose,
From all my doubts and fears, my sins and woes.
For why should I, like one that turns aside,
Still wander from my Shepherd, Friend, and Guide ?—
Like one that does not love the ways of God,
Forsake "the good old paths" thy flocks have trod ?
Oh ! tell me, therefore, O thou God of grace,
Where is their pasture ? where their resting place ?—
Be Christ my Shepherd, and his church my home,
Nor let me longer as an outcast roam.

May 14, 1828.

EPHRAIM.

THE WILL OF CHRIST.—John xviii. 24.

COME, ye saints of God's election,
Sing of Jesu's sovereign grace,
Matchless mercy and protection,
To his well-beloved race :
He redeems us ;
Give to Jesus all the praise.
Hear this precious Jesus saying,
"Holy Father, 'tis my will ;"
Thns to God the Father praying,
That his saints with him may dwell ;
And adore him,
Evermore on Zion's hill.
That the pearly gates unfolding,
May receive his ransom'd in,
And that they his face beholding,
May his boundless glory sing ;

Freed for ever
From the guilt and curse of sin.
Hence the final perseverance
Of the chosen saints of God ;
They shall, by the Spirit's guidance,
Reach their Father's blest abode :
Ever giving
Glory to atoning blood.
While upon the earth they wander,
He preserves them by his grace :
Soon he'll call their souls to heaven,
To enjoy his fond embrace,
And for ever
Gaze upon his glorious face !
S. N. S.

ON THE MINISTRY OF ANGELS.

WHAT tongue can tell, what language can describe

The unseen glories of the upper world?

O! could we mount on contemplation's wing,

Fir'd with a flame enkindled from above,

Up to the brilliant gates of paradise,

And, wrapt in admiration, there behold

The sacred mysteries of that blissful state;

There, at the foot of the eternal throne,

The host angelic bow with awe profound.

Cherubic bands (the warriors of heaven)

In robes of dazzling light, encrown'd with flame,

Await with reverence the high command,

To execute the threats of wrath divine

On rebel mortals, justly doomed to die.

So, when the Assyrian army lay encamp'd

Round the high bulwarks of Jerusalem,

Flush'd with the thought of former victories,

And boasting of the terror of their arms;

When their proud leader, the Assyrian king,

Defy'd the God of Israel to his face;

He gave the word,—commission'd with his wrath

A burning cherub left the realms above,

And smote their num'rous hosts with midnight death.

How awful was that night!—that dreadful hour,

When the avenging angel's flaming sword

Found not another victim to destroy;

While the once proud Assyrian army lay

Heaps upon heaps, expiring at his feet!

Yet, think not that those bright angelic hosts

(The ministers of God) are sent alone

On these terrific errands of his wrath:

No! love divine and heavenly mercy still

"Sit regent on the throne," for God is love.

He speaks; and mighty Gabriel leaves the skies

On messages of love to saints below;—

To break the hidden snare, to soothe their griefs,

To frustrate persecution's dark designs;

To guide and guard them through life's checquer'd scene;

To smooth their pathway in the hour of death,

And waft the ascending spirit to its God.

Thus, when the tyrant Herod, mad with rage,

Imprison'd Peter, with the foul intent

To bring him forth, ere long, before his bar,

And pass the unjust sentence on his life:

Then pray'r prevail'd, and Peter's faithful God

Look'd on him in that hour of dread suspense,

And sent a mighty angel from above

To save his servant from impending death.

Father of mercies! may we ever find

The guardian care of some kind angel near,

To quell our fears, to soothe our every pain,

To shield us from temptation's bold attack,

To guard through life and death, till we arrive

At the pure regions of consummate bliss!

Spiritual Magazine ;

OR,

SAINTS' TREASURY.

There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST : and these Three are One." 1 John v. 7.

" Earnestly contend for the faith which was once delivered unto the saints."

Jude 3.

JANUARY, 1829.

(For the Spiritual Magazine.)

THE HAPPY CLOSE OF ALL THE BELIEVER'S TRIALS.

(Concluded from page 196.)

BUT, secondly, *God is full of power to accomplish the deliverance of his people from trials.* The power of God is seen on every hand. If we survey the mighty orbs that roll in the immensity of space, we behold the power of God. If from the vaulted sky we descend to our earth, and consider how all things are kept in existence ; how the disordered passions of men are restrained, and good brought out of evil, we see the power of God. If we consider the mighty works of redemption, in bringing the sinner from the most degraded state of pollution, in preserving him in the paths of holiness, amidst the remaining depravity of his heart, we see the power of God. Before the almighty power of God all things yield—all the powers of darkness tremble. Is not this power then able to deliver the saints from trials ? —Is there any tear which the almighty hands of Jehovah cannot wipe away ?—any trial which it cannot remove ? Enumerate all the trials that can befall the people of God, yet what are they before that arm which grasps the universe, and holds in restraint the powers of darkness ? "Have I no power to deliver, saith the Lord, or is mine arm shortened, that it cannot save ?" What is the promise of Jehovah to his people ?—is it not, "I *will* deliver thee ?" let thy circumstances be what they may, thy trials like the raging billows or the lofty mountains, yet "I will deliver thee." Believer in Christ, think of the power of God, and then see thy future happiness ; see all impediments

VOL. V.—No. 57.

2 F

removed in the way of thy happiness, and the promise fulfilled, "thou shalt weep no more."

Thirdly. *God is faithful, and therefore will accomplish the deliverance of his people from their trials.* The faithfulness of God is set forth in every part of the inspired volume. If we consider his covenant, he is faithful to fulfil it, and to bring the heirs of salvation to glory. If we consider the promises, God is faithful to fulfil every word, and to give all the promised blessings to his people. If we consider his work, he is faithful to accomplish it, and to complete that spiritual temple which he hath begun. Nor can the faithfulness of Jehovah fail; the orbs of heaven may fall, the earth may be removed, but firmer than the earth or skies the rock of our salvation stands. "God is not a man that he should lie, or the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall it not come to pass?" Here then a cheering prospect opens for the deliverance of the saints from trials. And what is the delivery of every believer from affliction—what the continual appearances of the Lord for his afflicted people—what the hopes that he hath excited of glory, but so many proofs that he will give his people rest from their sorrows? What a cause of triumph then is given to the people of God! With what pleasure may they think of their future glorious state!—with what composure bear the trials of life, knowing that their light afflictions, &c. If then we consider the eternal loving-kindness of the Lord, his almighty power, and unchanging faithfulness, what a way is opened for the fulfilment of the promise, "God shall wipe away all tears from their eyes." And let not the full consolation of the promise be lost;—he who will remove the sorrows of the saints is *their God*, who is touched with the feeling of their infirmities, who sympathizes with them under all their trials;—one who hath said, "O Israel, thou shalt not be forgotten of me!" Nor is it a partial deliverance from trials that is to be expected;—"God shall wipe away *all* tears," &c. There shall not be the least remain of affliction, not the least remain of persecution or distress. And in the promise all who love the Lord Jesus Christ in sincerity, have an equal interest. How often is the poor disciple of Christ ready to say, 'surely I cannot be delivered from my trials.' How often does the mourning believer say, 'heaven is indeed prepared, but not for me; my soul is cast down within me, and there appears no hope for me.' But "why are ye fearful, O ye of little faith?" Are not *all* who love the Redeemer, however distressful their situations, or feelings, equally and eternally beloved of the Lord?—Are they not *all* equally precious in the sight of Jehovah, one with Christ, and Christ one with them?—Is not the babe in Christ as dear as the pilgrim who stands on the borders of Jordan? Fear not, then; the same adorable Jesus who says he "will not break the bruised reed," declares you shall sorrow no more at all.

But in *proceeding, thirdly, to shew the contrast which will appear in the state of the people of God when the promise of deliverance from trials is fulfilled.* It is impossible for us, in the present state of

ignorance and imperfection, to ascertain the full glory of the eternal world, to tell the raptures which the redeemed will express when the light of glory bursts upon them. It is impossible for us to tell what amazing glories will appear in the person of Christ; what riches in his loving-kindness; what wisdom in the dispensations of his providence. But that the contrast will be great, when compared with the present state of the saints, will appear, if we consider *that the people of God are often here delivered from trials, but then they have to lament the remains of sin, but in heaven sin can never enter.* In the midst of the trials of the saints the Lord often appears for them. He removes the difficulties that lie in their way. He says to the storm be still, and they enjoy an outward calm. But when such difficulties are removed, corruption often violently rages. The prince of darkness cruelly assaults the soul, and the cry is extorted, "O wretched man that I am!" &c. The believer finds such an internal warfare, the fiery darts of satan are hurled so fast, temptations so annoy them, that he is left to adopt the language of David, "the enemy hath persecuted my soul, he hath trodden my life down to the ground, he hath left me in darkness as those that have been long dead." But when the promise, God shall wipe away all tears from their eyes, is fulfilled, there shall be no sin to distress the soul; satan will then no more hurl his fiery darts; the world will no more propose its temptations, or the flesh lust against the spirit. It is this prospect of a perfect deliverance from sin and satan that encourages the believer: often he now goes on his way sorrowing. He sighs for that happy hour when the last spark of corruption shall be extinguished, and he shall behold the Lord in perfect holiness. Imagine a regenerated character taken this day before the eternal throne; this moment lamenting the efforts of his corrupt nature; this moment feeling with Bishop Beveridge that he cannot pray but he sins; that his repentance needs washing in the blood of Christ—the next moment enjoying perfect holiness, and reflecting for ever the Redeemer's glory. The contrast *between the present and future state of the people of God will appear great, if we consider also that the people of God, at seasons, find a victory over their spiritual foes, but then they have to encounter the persecuting spirit of the world, but in heaven no foes can annoy.* There are seasons when the Lord enables his people to triumph over their spiritual foes; seasons when they are enabled to bring their corruptions to the cross, and there triumph over them. There are seasons when their prospect of glory is clear, and they rejoice in full confidence of complete deliverance from death and hell. But whilst thus favoured, they have to experience great persecution from the world. Their enemies ridicule their profession of the faith, they aim in every possible way to disturb their peace, to render their journey through this wilderness uncomfortable. But in heaven no enemy to the saints can enter. There the tongue of slander can never affect them, there the rod of persecution never enters. Glorious rest—happy deliverance from a persecuting world. How often does the soul of the believer

faint, when he hears the truths of the gospel reviled. How has he at seasons to suffer in his property, and especially in his name, for his firm adherence to the discriminating doctrines of grace, but all persecution ceases at the gates of death. O what a delightful contrast will heaven then form to us! But how shall I describe the joys of heaven? Do I speak of it as a place of rest? there sorrow, and sin, and care cease. Do I speak of it as a place of employment?—there the perfections of Jehovah will be the constant subject of contemplation—there the redeemed will explore the wonders of providence and grace. But eye hath not seen, nor ear heard, nor heart yet conceive, the glories of heaven. Doubtless the description of this rest has excited in many of my readers similar language to that of David, “O that I had wings like a dove,” &c. But have you the marks of the heirs of glory? Has the regenerating power of the Holy Spirit been felt? Are *self* and *sin dethroned*? Do you not only know the truth, but *walk after the truth*? Is your *conversation in heaven*? and whilst you often groan, being burdened, are you *breathing after perfect conformity to the divine image*? If these things are in you—if Christ has been formed in your heart the hope of glory—if the language of your heart is, “order my footsteps in thy way, and let no iniquity have dominion over me,” then be of good cheer, for they that sow in tears shall reap in joy. “The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

Sunderland, Dec. 15, 1828.

CLERICUS.

(For the Spiritual Magazine.)

A MEDITATION SUGGESTED FROM WATT'S HYMN, XLVI. FIRST BOOK.

WHEN we contemplate the glories of creation, and behold the stupendous wonders of a creating God, when we survey the starry pavement of his feet, and see all around the finger-marks of his divine power, all proclaiming omnipotence for their author, and can say, this wonder-working maker is my Father, how we sink into our own insignificance, and admire the character of God. Here we have a glimpse of his glory, and read the omnipotence of his name; we learn his power, his wisdom, goodness, and unchangeability; but when we view the *strange* design of grace in saving millions of rebellious worms from everlasting burnings, we are lost in solemn awe, and adoring wonder. How foreign to the sinner is the amazing plan, how distant from his apprehension; to raise an insignificant worm had been a wonder, but to elevate a *rebellious* one is overwhelming mercy! To do this, and display the *full* glories of the divine character in doing it, is God-like, unequalled wisdom! here is wrath poured out on the sinner's surety, and mercy in floods descending on the rebel. Divine vengeance sends forth her thunderbolts on

the day's-man, while compassion, all divine, embraces the sinner ; here awful justice has her rights of the representative, while omnipotence shields the offender ; infinite holiness that spreads death and terror, now sheds a lustre on and adorns the repenting trespasser, and eternal equity befriends him.

O wonder of wonders ! Who is a God like unto thee ? What reverence profound, what heart-melting and endearing affections, what adoration and prostration of spirit do I feel in this wondrous revelation of the God of all grace ! My thoughts are lost in sweetest awe, while I gaze on the *centre* (a dying Saviour) that brings to view the sublime discoveries of an offended God saving the offenders ; where opens the grand discovery of the eternal Trinity saving in harmonious unity. Here the angelic host behold more of the Triune Deity than in any revelation before. In the *face* of the church's salvation they see the full glories of the divine character *shining*, and read in brighter discoveries the manifold wisdom of God. Here they see God can *pardon* and be *just*, that God can *raise* the church, though fallen as angelic spirits, that he can people heaven with *justly condemned* sinners, and maintain his rectitude in the act !

O the rich wonders that break forth in the cross ! Nature loses all her glories when Immanuel appears. This was the ordained medium for Jehovah to make a revelation of himself, in all the infinite blaze of his character. Where do we see such an immense display of grace triumphing, in raising millions to the heights of felicity ? But what saint or angel dare affirm that less of the grandeur of justice appears also ; yea, all the divine attributes embraces and are jointly crowned in the bleeding Prince of life.

O wondrous mystery ! here omnipotence is compassionate, wisdom smiles on me, and righteousness rises to vindicate me. When I view the glories of God, as the Creator, and Lawgiver, terror seizes all my powers, but *here* they form an everlasting shelter and fortress of security. Amazing opening of love everlasting ! had I all the expansive powers of the angelic world, and all the gifts that could be conveyed through the crucified, I would spend them all to celebrate the rich glories of a redeeming God.

" O may I bear some humble part,
In that immortal song ;
Wonder and joy shall tune my heart,
And love command my tongue."

Golden Square, Nov. 15, 1828.

E. M.

(For the *Spiritual Magazine*.)

THE BELIEVER'S STRENGTH AND SHIELD.

" The Lord is my strength and my shield, my heart trusted in him, and I am helped ; therefore my heart greatly rejoiceth, and with my song will I praise him."—
Psalm xxviii. 7.

In this passage of sacred writ, the inspired penman sweetly acknowledges Jesus to be the sum and substance of his anthem.

A happy intermixture of doctrine and experience appears to connect the whole in the silken cord of harmony. The lively operations of grace are exemplified bursting from its source, and passing with a silent and majestic flow through the valley, to water the plantation, and all conspire to the promotion of true celestial joy.

If we take a retrospective view of the past, we shall never be at a loss for notes of praise, for the loving-kindness, love, and grace of Jesus, (the subject of our song) in spite of every aggravation, are so pre-eminently superabounding all our unworthiness, that when our hearts are rightly tuned, the meditation must fill the soul with melody. But especially as the soul is permitted to glance at the great object, in whom is a combination of every perfection to the full, which can never be represented by any similitudes; in whom alone will be seen a magnificence and grandeur which rises superlatively lovely, and shines supremely transcendent over all his lesser, but infinitely incomprehensible works. A review of the mysteries of redemption's work in our experience, from the cradle of our effectual vocation, to the consummation of it in glory, is surpassing blessedness. But the glories which centre in his divine person, eclipse them all; they are all lost in the profound abyss of his immeasurable fulness. Oh! how illustriously does he shine as he rises on the soul, "with healing in his wings," to re-animate and enliven the blessed spirits of the just, encircled in the frail tenements of cumbrous clods and clay! With what splendid majesty he ascends the mercy-seat in the audience chamber of his grace; where, with a dignified serenity of aspect, he sits looking through the lattices of ordinances, "waiting to be gracious," where he attracts by his cheering rays, allures by his charms, enamours the affections, and sits, and smiles, and loves! Oh! how truly sacred is the spot! Here

" My willing soul would stay
In such a frame as this;
And sit, and sing herself away,
To everlasting bliss."

It is the sweet presence of the Redeemer that yields a super-eminently reviving cordial to the spirits; and above every other object it inspires a hymn of praise, far superior to that which angels sing.

Would we realize the secretly manifested presence of Jesus more fully, and experience the sovereign balm and efficacy of his precious blood divinely attracting us to his cross, and drawing out our affections to him into a heavenly flame? Let our communion be of him. In him is an exhaustless fountain of sacred sweets which never cloy; a fathomless ocean of bliss without either shore or bound; in which, the more we sip, the more we shall desire to participate; the more we explore, the greater depths of grace and love we find. We can conceive of it but in part, and know but little; but what we know is of sovereign bestowment, and in its bosom germinates all the seeds of true tranquillity and peace.

What if our garners are filled with the bounties of his providence, which demand our gratitude, and should humbly excite to prayer? What if our friends smile around us when seated on the glorious summit of prosperity's mount, and wait upon the heavenly Father, as pleasing! What if we are exalted on the towering pinnacle of fame, high in honour, and in possession of every other fascinating grandeur? Can these counteract corroding cares, and give contentment to the soul, that the disciples of Jesus should so often, to the exclusion of all other topics, pursue these airy phantoms with inordinate avidity, when ere they grasp, they break.

And, as to the frail texture of human friendship; the real sweetness and endearments of its intercourse are only apparent, as the subjects of its discussions, are calculated, in their nature, to excite affections and esteem; and to produce a constant state of happiness and peace. So every heaven-taught saint, who has tasted the superior sweetness of converse with Jesus, will cease to glory in a high degree of the exceeding preciousness of his intercourse with the world with him, when there has been a mutual conveyance of love communications. No terms can define the comparative emptiness of every other subject; for in this lowland state there is no permanent, substantial, or satisfactory alliance but in him: and after the vain and fruitless attempts to realize bliss from other sources, all the pleasures that gains is more empty than the hollow echo of sounding brass, and vacant as the discordant tone of tinkling cymbals. How glorious in the spiritual sense is that colloquy of which Jesus is not the word! How lifeless and insipid to the ear chastened by redeeming love, is that song of which he is not the substance! On that it may resemble, more consist of "him that hath loved us." And since the angelical Redeemer has ensured true honour and dignity to all who think on his name, by conferring on them more abundant revelations of his grace; let us not, beloved, lavish away the short span of time allotted us, in the mere examination of a tinselled toy, while the unnumbered beauties of the sun of suns invite our supreme attention and superior regard;—let us not be supinely content with a solitary ray of light, while the glorious effulgence of its divine original remains so little felt and known,—so little admired, and less explored!

An inferior object to the Redeemer of sinners may transiently divert the attention of his saints; but their affections to him, like the compass momentarily shaken from its point, will ever verge to their true centre when the storm subsides;—none can satiate the thirsty and weary soul but him. It is never so much exhilarated with pleasure, and elevated above the joys of sense, as when it breathes his native element in the sea of Jesu's love; as when he is the only theme of contemplation. It was an animated converse on this wondrous subject, which, by the sovereign power of God the Holy Spirit, awakened up a burning affection in the breasts of his dear disciples, as they journeyed to Emmaus. Their example is worthy imitation. They were not engaged in decanting on themselves, or grace planted

in them, nor were they discussing their merits in point of estimate, or measuring the Saviour's love by human lines. These topics, if *properly directed*, and rightly timed, are right in measure; but if brought in competition with this more ennobling subject, they are unworthy our regard; and it is the mere dwelling on the surface, not living at the fountain head. Besides all this, the time allotted for their converse was too short and precious to be directed to other contemplations than the Author of redeeming love; and their finite minds, which at the utmost stretch could but discern through the curtains which veil the eternal throne, a glimpse of radiance peeping through the clouds beneath its surface, were too absorbed in meditation of the true essence and substance of felicity, to be transfixed by the allurements of passing shadows and secondary objects; or to be confined to the narrow limits of admiration on his less wondrous works.

But wherefore were they sad as they communed together by the way? Their sorrow was excited by the absence of their Lord. Generally in proportion to our attachment to a friend shall we value his presence or regret his absence; and only tolerate his absence on the ground of expediency, and the principle of love. So the absence of Jesus being expedient for the execution of his covenant engagements in behalf of all his children, faith acquiesces in his purpose, though his absence inevitably creates an aching void which cannot be filled by any other object.

The real disciples of his militant church have equal cause to rejoice in Jesus as his ancient Israel, or as those who sojourned with him in the days of his humiliation, and witnessed the tragical scene of famed Gethsemane. He is to all his members the same source of unchanging love. He is to all the same object of admiration. Every ray of glory meets in him and emanates from him. From this pure source his rays emerge every way we look; in the eternity past, before the days of his incarnation, in the present, and in the eternity to come. He is the same uncontaminated fountain of light and felicity, from which his people derive their supplies now, as ever he was or will be. Such a view is surely sufficient—amply sufficient to make the tongue of the dumb to sing; and to produce the sweetest melody in the abject soul, under any circumstances. Oh, ye beloved of the Lord, what strain of bliss can equal yours! Can it be doubted by the most feeble-minded of his family, that as true knowledge of the adored Redeemer is worth a million diadems; and that a knowledge of what he is, as well as what he is to them, and what he has done for them, is essential as an antidote to perturbation; and as a promoter of solid peace and comfort. Yea, if all the riches of the universe (which are his) were combined together to form one solid whole, they would be poor, past expression—infinately poor, compared with him. A true knowledge of Jesus is not only a source of great consolation to the guilty, weak, and helpless; but a rich evidence of their right and title to him as their inheritance; and to all the covenant promises of God in him; and the endless stores of blessings which in covenant kindness,

faithfulness, and love, are conveyed over to the whole family by the immortal Trinity.

In this blessed portion the psalmist exhibits faith in a four-fold point of view.

First.—Its foundation.

Secondly.—Its reliance.

Thirdly.—Its result.

Lastly.—Its song of triumph.

And first, its foundation. The Redeemer himself is the foundation and chief corner stone laid by God in Zion, founded on his immutable purposes and love: and his church elected in him from all eternity are built upon the foundation, and form its superstructure. He is both the object and substance of faith, as well as its author and finisher. On this blessed object of redeeming love she founds all her hope and expectation for eternity; and on the ground of his covenant and oath, and by virtue of his finished work, she receives life, and with it, as a pledge of future glory, an experimental knowledge of the blessed object, without which a full and firm reliance cannot possibly be reposed in him. A knowledge of the solidity of its basis in some degree must precede a resting on it, in so momentous a matter. From hence springs hope, and joy, and peace in the soul; all of which are buds of grace, which open into blossom, and expand their gracefulness as the genial rays of the Sun of Righteousness sovereignly shine on them by the life-giving power and energy of the Holy Ghost. One of the early fruits which hangs prominent on the incomparable stem, of which grace is manifestly the immortal root, is an acquaintance with our real state and characters in degree; of the helplessness and misery of our situation without him, and our need of dependence on him throughout our journey. With a knowledge of the disease, in due time the Holy Ghost reveals the remedy, and leads the soul to the fountain of the blood of Jesus, where he finds cleansing virtue. Sometimes his work is gradual, like the transmission of light from a darksome window through the slight crevices of a benighted room, where particles of dust are but just discoverable, though they are countless in number: at other times rays of light are more diffusely emitted into the inmost recesses and caverns of the soul, with bright effulgence, so as to bring the mind into the deepest agony and distress; but on no occasion does hope become absolutely extinct, however imperceptible may be its exercises in such seasons; and in either cases, the work is effectual, and strictly accordant with the covenant purposes of Jehovah. The apostle calls a knowledge of ourselves a first principle. Without it, it is fully certain the mind is benighted to all spiritual perceptions of Jesus, and cannot estimate his worth. Without it there can be no union with Jesus evidentially, or communion of blessedness from him, as the head of vital influence. A true knowledge of ourselves is light shining within, where all was darkness. The first lesson gained in the school of Christ is our need of help, and our helplessness; the second, where to look for strength;

and every succeeding one is an appropriation of it in times of need, and in seasons of difficulty, whereby we become strong in weakness, by the supernatural agency of the Holy Ghost. At the period appointed by infinite wisdom, the Holy Ghost opens up the great fountain of the deep, and teaches the lesson of the first class fully; in due time he advances his pupil to the second; and in a variety of ways he carries on his work of grace so as to beget a complete despair of help from self; and to confirm a settled establishment of judgment of the omnipotence of Jehovah's arm; the immutability of his love and faithfulness; and by leading the soul out of self to him, in the most desperate condition; and then revealing to his astonished mind where alone his help is found. In this way, by leaning on his arm, he becomes strong in the Redeemer's strength, and his name is glorified thereby.

There can be no question of the psalmist's self-knowledge on this subject. The very acknowledgment that "he was helped" admits the fact. He obtained this heavenly principle, after many painful proofs had transpired of his instability, which extorted from his soul many a dolorous cry.

Jesus is not only strong to deliver, but in him is an omnipotence of strength. By his power and wisdom he built the earth, and upholds its massy pillars. In him is a tower of strength, and a place of refuge.—He is an invincible shield also to all that are enclosed within its fair citadel. The subversion of his prowess has been tried in vain by Satan and all the powers of darkness; and by every possible stratagem concocted by a combined host of foes. But he stood immoveably firm. The dark and fearful howling of the tempest, and the appalling storm of wrath which alighted on his soul in the midnight of his last hour on earth—the bitterness of the cup which he drank up to the very dregs—these, and infinitely more sorrows than can be related or conceived, which overwhelmed his soul, could not weaken the strength of his arm to redeem, or sever the affection of his heart from the objects of his love.

Jesus is a mighty bulwark of salvation to his chosen. Satan well knew that he could not overstep the prescribed boundary when he said of Job "thou hast set a hedge about him." To adduce proofs of his invincible power would occupy more space than can be allotted us; let it suffice to say, that since he has had strength to fulfil every engagement relating to his covenant work in fulfilling all righteousness, and effecting an ample atonement for transgression, his power must be more than sufficient to defend his chosen from every attack of their enemies. They struggle for dominion it is true; and it is equally so that they will "maintain the fight until the weaker dies;" but under the influence of grace their strength is weaker than Sampson shorn. At most it is but mortal. As the soul enters by faith into a sweet comprehension of this truth, she takes courage and presses forward to Jesus the asylum of refuge, as the storm approaches; and in this sanctuary, this tower of strength, she finds a shelter and security

from the fell blast of the black tempest; from Satan's buffetings; the pride and insolence of man; and the often apprehended tide of wrath and misery of a sin-avenging God. In fine, in all seasons of difficulty and distress, whether of body or of soul, of things temporal or spiritual, here they are sooner or later constrained to resort for defence, like the weary pilot entering the desired haven; or, as the helpless brood flies to the shady wings of its progenitor, so the real believer in Jesus, under the influence of a true consciousness of his misery, helplessness, and danger, hastens onwards to his paternal wings, at his sovereign and constraining call, in every season of affliction, and underneath his tranquil shade he reposes; and repasts on the rich dainties of his love, where he forgets his sorrow. He then looks forward with abundant joy to the period when it shall be said of all his enemies, "their swords are beaten into plough-shares, and their spears into pruning-hooks."

When these dear objects are called forth from the mount of free enjoyment to the field of action, as is often necessarily the case, the dear Redeemer not only becomes strength to the helpless young recruit, and the aged veteran in his service; but a shield of invincible power to guard them; and by this mighty weapon he repels the various shafts of their enemies; blunts the barbed points of the arrows of the wicked one; and subdues the more inveterate enmity of the carnal mind, giving grace the conquest.

How truly precious is the Captain of our salvation, who is our armour-bearer. His shield is the pavilion in which his people hide; and his endless perfections are the bounds which encompass them about. Here is a shield of incalculable value; its component parts are not silver and gold, but what infinitely outvies it—love—infinite love, which death itself cannot vanquish, which many waters cannot quench. It is proof against every opponent; and whatever be the nature of the dart, it receives its fury, and inverts its force; and whether the arrows be hurled at the soul in an unguarded moment; or in "the place of the drawing of waters, no weapon that is formed against them shall prosper."

(To be concluded in our next.)

(For the Spiritual Magazine.)

RECONCILIATION.

THE term reconciliation, appears to signify the making to agree, or conciliating parties that are at variance, which have before been in harmony with each other; and this appears to be strictly true with regard to Jehovah and his elect family. With regard to God's elect, they had a federal standing in Adam the first, the same as others of the human race, before the awful transgression of our forefather, and federal head Adam; and in that state of purity, holiness, and perfection, was pronounced very good, quite agreeable to all the perfections

of God. His wisdom, holiness, and justice, saw nothing contrary to their nature in that state in which man was created; but awful to relate, Adam transgressed his Maker's law, and by this act involved all his posterity, the elect among the rest, in one common ruin — "by one man's disobedience many were made sinners." Here began the great disagreement. Justice demands satisfaction for the offence, but man cannot give that satisfaction. Holiness requires perfect purity, man is polluted, not a little polluted, but every faculty of his soul is contaminated by sin; and on he goes, pleased with his distance from, and disagreement with God, until God is pleased to bring about a reconciliation. "All things are of God who hath reconciled us unto himself by Jesus Christ;" now, without an agreement, the sinner cannot be comfortable or happy in the presence of God; and, as God is absolutely unchangeable, there can be no bringing down the perfections of God to connive at the state of a sinner: holiness cannot connive at pollution; justice cannot relax its demands; so the change which must take place, in order to agreement, regards the sinner, and not God. I think we nowhere, in the scripture, read of God's being reconciled to sinners; but frequently of sinners being reconciled to God; Rom. v. 10. 2 Cor. v. 18. Eph. ii. 16. Col. i. 20, 22. which reconciliation appears to be effected by Jehovah himself, without the aid of man, in the state of a sinner, even of all the elect considered as fallen sinners, being changed, or brought up to agree with all the perfections of God, solely by the Lord Jesus Christ, he having paid to justice all its demands, both in suffering and obeying; and having done all this in a pure, spotless, and holy nature, the state of the people, as considered in him, is perfectly agreeable both to the holiness and justice of God; and, this work was the work of Jesus alone; "his own arm brought salvation;" and, we are reconciled to God, while we are enemies, by his death, "in the body of his flesh, through death," and, in him we see the perfections of God harmonize in reconciling sinners to himself. Jehovah devised, executed, and revealed this reconciliation, or we should never have known it; and he well deserves the praise.

Now, in consequence of this reconciliation of the state of a sinner by Christ Jesus alone, another follows wrought by the Holy Ghost alone upon the soul, by first convincing of sin; giving the soul to see its misery and wretchedness; laying open the sin of his nature and actions; sins of thought, word, and deed are before his view; the spirituality of the law of God is laid open, and the justice of that sentence, "cursed is every one that continueth not in all things," &c. is recorded in the soul; the sinner's mouth is stopped from replying against God; and he acknowledges the law to be holy, just, and good; at the same time, the sinner's mouth is open to cry out unclean! undone! "God be merciful to me a sinner!" The Holy Ghost then reveals to the soul Christ Jesus, as a suitable, sufficient Saviour. And, the sinner's greatest fears are about the willingness of Christ to save; but, being led by the Holy Spirit, he casts himself at

the feet of Jesus with, "if I perish, I will perish there." Being cut off from hope elsewhere, he hopes in the Lord Jesus Christ: thus he is led on until he sees that Jesus is as willing to save as he is able; that Christ is made of God unto *him* wisdom, righteousness, and all he needs. Thus he becomes reconciled to the way of salvation, and by faith walks with God. The soul's desires then are, that his life and conversation may agree with all the precepts of God's word, for the glory of God; that his will may be reconciled to all God's dealings with him in providence in all things. And here, if I am not greatly mistaken, there is sufficient room for the ministers of the gospel to say to such souls, "we pray you in Christ's stead be ye reconciled to God."

ZOAR.

(For the Spiritual Magazine.)

RESIGNATION.

How refined and superior is that system of philosophy taught by Jesus Christ, when contrasted with that of the most accomplished sages of antiquity! What they recommended, he practised, yea, and infinitely more. That resignation upon which they dwelt with so much rapture, is far exceeded by those who live under his influence, and enjoy his instruction who alone can teach to profit. Oh! what are the doctrines and fine-spun sophisms of Zeno, Seneca, or Epictetus, when once compared with the "gracious words" which fell from *his* lips who is designated most emphatically, "the only wise God our Saviour?" Come then, O ye who wish to tread the ways of wisdom, and study that system of which Jesus is the teacher: come, and regulate all your actions by his precepts, and let your lives be conformed to his.

Do we speak of christian resignation? and *what* is this feeling? Not that indifference so strongly advocated by those who in ancient times inscribed and dedicated their altars to "the unknown God;" not that insensibility the followers of Zeno so passionately admired and cherished; but that uncomplaining submission, that ardent love, and that divine faith produced and nourished in the heart of the true believer, by the efficient agency of the Holy Ghost. This leaves every merely human feeling far behind, raises the soul above the influence of worldly sorrows, and enables those who are under its benign influence, to adopt as their own the language of the bereaved and impoverished patriarch, "The Lord gave; and the Lord hath taken away, blessed be the name of the Lord!"

This resignation to the arrangements of the divine will, is *supernatural*. It is a plant that grows not in the garden of nature. Worlds cannot purchase it, and devils cannot altogether remove it. Observe yonder suffering individual, once in a situation of great prosperity, he lived "as becometh the gospel of Christ," and caused the widow's heart to sing for joy; but now he is hurled from the summit of great-

ness, and confined in the chamber of affliction. Here he meditates on days that are past, and groans for anguish of spirit, when he remembers that all his prospects once so fair, are ruined, that his gold and silver are exhausted, and that he must shortly leave his beloved family where it too often appears that 'friendship's nothing but a name.' Their future interests pass in rapid succession before the eyes of his mind, and forgetful of himself, he is absorbed in thinking of them. In this state of distressing anxiety, death approaches him, his children stand around his couch, his afflicted partner supports his drooping head, and the tears they shed, tell the anguish with which they contemplate his removal. The dying father weeps and prays, but does not complain; the dying *saint* hears *his* voice who is "touched with the feeling of our infirmities," and language the most consoling drops from his lips: "Leave thy fatherless children, I will preserve them alive, and let thy widow trust in me." Now does his heart leap for joy, and now with his departing breath, he says to those so dear to him, "I die; but God shall surely visit you!" Here it is that faith and resignation triumph. Here is displayed a principle 'derived from a divine agency, nourished by heavenly truth, and guided by scriptural rules.'

That affliction is the common lot of man, all will concede: 'God,' it has been observed, 'never had but one Son without sin, and none without sorrow.' Afflictions are common, but resignation is not common. A stoic can bear affliction, but it is the true christian that triumphs over it. A stoic can endure calamity in sullen silence, but it is the privilege of a saint to say with Paul, "We glory in tribulation also, knowing that tribulation worketh patience."

It is *reasonable*. Praise is comely for the upright. Are we afflicted? Are we ready to say, "all thy waves and thy billows go over us!" Well, this is all we have to endure, our race will soon be run, the laurels of victory will soon adorn our brows, and we shall soon enter into that place where pain and death shall be done away, and where our perfection and bliss shall be commensurate with the existence of our adored Lord. We are so prone to cleave to earthly things, that were it not for trouble, we should often forget those undying and refined pleasures we are predestined to enjoy at the right hand of God. The Lord sends afflictions after us, to act as mementos of the solemn fact that "we have here no continuing city."

"Our hearts are fastened to the world by strong and various ties,
But every sorrow cuts a string, and urges us to rise."

The holy oracles furnish us with sufficient reasons for encouraging a spirit of uncomplaining acquiescence in the arrangements of our heavenly Father. Is he wise? Then he knows what is best for us. Good? Then he will assuredly give what is most beneficial. Mighty? Then he is able to supply all our necessities. Faithful? Then he hath said, "Be not dismayed, for I am thy God." Oh! for grace to welcome all our Father's will without murmuring! Surely

we should not complain of his dispensations if we knew why he sent them ; then where we cannot understand, let us adore in silence, and patiently wait for the full accomplishment of the promise, "What ye know not now, ye shall know hereafter."

Resignation is *honourable* to God, and *beneficial* to us. Thus the saints of the Most High have experienced it in every age of time. When the judgments of God were denounced against Eli and his family, the good old man submissively answered, "It is the Lord, let him do what seemeth him good." Aaron "held his peace" on the awful destruction of his sons when Jehovah said, "I will be sanctified in them that come nigh me, and before all the people will I be glorified." Abraham "staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God." The bereaved Shunamite mother left the chamber in which she had placed her child, and answered the interrogation of the man of God, with "It is well." And David, in the midst of great affliction, was enabled to say, "I was dumb, and opened not my mouth, because thou didst it." When the amiable Fenelon was introduced into the chamber in which laid the corpse of his honoured patron, he exclaimed, "there lies my beloved prince, and with him all my earthly hopes ; but if the turning of a straw would bring him back to life, I would not for worlds be the turner of that straw, in opposition to the will of God !" Here then is the patience of the saints, here is that submission that should characterize those who are "bought with a price," and are therefore bound to glorify God in their bodies and spirits which are his.

Seneca thus addressed God. "I only want to know your will ; as soon as I know what that is, I am always of the same mind. I do not say you have bereaved me, that might look as though I were unwilling, but that you have accepted from me, what I am ready to offer !" If one who knows nothing of Jesus, or the glories which are at his right hand, could say so much, oh ! what ought *we* to feel and express who know that when the "earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens ?"

C. G. C.

A FRAGMENT.

THE good man's best, and the bad man's worst, is to come. Isaiah.iii. 9. "I will say to the righteous it *shall* be well with them, they shall eat the fruit of their doings ; but to the wicked, woe ! it *shall be* ill with them, for the reward of their hand *shall be* given them." Oh when this *shall be*, how sweet will it be to the godly, and how bitter to the ungodly ! Men that like sin's work will not like sin's wages ; they that are content to sin on earth will not find content in hell !

ORIGINAL ESSAYS.

XLIV.

CHARACTER OF CHRIST, REPRESENTED BY A TREE.

THAT must be a memorable circumstance, which for ages before its accomplishment called forth the language of prophecy from holy men, all concurring with each other in the subject of their record, as well as the period of its fulfilment. What the wisdom of our ancestors, inspired by a spirit of prophetic zeal for the divine glory, foretold; Peter, in his day, declared to be finished and complete. In his discourse to Cornelius and his company on this subject, he affirmed that Christ had been preached in and through typical representation, up to the period of his coming; for, says he, "to him all the prophets gave witness, that through his name, whosoever believeth in him shall receive remission of sins." Not only did they thus blessedly point to future events, in a subsequent era of the militant church, but their supreme delight was to exalt the Lamb of God, as the one grand object to which the whole law, moral and ceremonial, types and shadows, prophetic allusions, and revelations, points as the adored substance of the whole. These metaphorical figures exhibit, with great effect, the majesty, glory, and grace of the person of Christ; and the united benefits which are derived from him, as the head of influence; but, how much greater was the privilege which dawned on the church at his rising from the tomb, in the character of a conqueror; when the genial rays of light and knowledge became more diffusive and apparent; when he had actually made an end of sin, and became as truly the Lamb slain, as he had virtually been in former periods of her history, when exhibited in figure by the bleeding victim. And here we are reminded that it is no small mercy that the Holy Ghost should give so many precious names to advance our knowledge of him, and to furnish means for our free enjoyment of his sovereign grace and favour.

But, if the difficulties of the mind, in expatiating on a given human thesis be correspondent with its limited views of its subject; in how much more extended a degree, must these difficulties be augmented, in treating a subject like the present, involving as it does within its space, matter of eternal and immeasurable import, which the eye cannot possibly penetrate, and which infinitely surpasses the powers of the brightest intellect to investigate beyond its surface. We approach the vast threshold, obtain a transient glimpse of the spacious scene which opens on us, and gaze with admiration at the marvellous combination of beauties which we discover; we attempt to contemplate the wonders of redeeming love, and to define the glorious concentration of beauties which characterizes the illustrious Redeemer, but are lost

in our contemplations of them in the deep profound. The utmost flight of thought on this incarnate mystery, apprehends the fulness of his grace at an infinite distance ; and, even the highest degree of an appropriating faith, is but a dim telescope, through which the radiance of all that is truly blessed is seen.

Our forefathers, under the benign influence of a goodly measure of divine inspiration, beheld with joy this promised root, and offspring of David ; and, with an anxiety and ardour, commensurate in degree with the weighty intelligence they announced, each succeeding generation waited for the ushering in, and accomplishment, of the auspicious dawn of the predictions, as constituting their brightest hopes and expectations. But, with more blessed eyes did their survivors, under the more genial beams of a superior dispensation, witness and welcome the entrance of the great Messiah, whose advent had been so long foretold them ; yet, elevated on this splendid summit of felicity, and honoured as they were with the Saviour's presence full in view, with all the enjoyments which accompanied the whispers of his love superadded, how low were their thoughts of him ; how mistaken were their apprehensions of the real nature of his mission ; and how obliquely did they view the object of his short probation with them. Nor indeed, have their followers, highly favoured as they have been with all the revealing, testifying, and influential operations of the Holy Ghost, cause to claim superiority over them, as to their more expansive comprehensions, on the overwhelming subject. The dimness of vision they laboured under, is in most senses, attributable to us ; nay, more ; ignorance and superstition obtain an assumed importance from the increasing number of their votaries, and betray fearful signs of the times in which we live ; these shadows from without have darkened the canopy of our more exalted privileges ; and, by the participation of their baneful influence, they have infused a torpid languor to the spiritual sight, and blunted the edge of the sensitive powers of our spiritual faculties, so as to render our views of the Redeemer of sinners past expression superficial, compared to the unlimited extent of grace and favour, comeliness and beauty, which combine in him.

There are, nevertheless, some sparks of desire to look within the spiritual temple existing, amidst the departing zeal of primitive christianity. There is, yet, some excitement left to gain shelter underneath the sacred branches of Jesus, the tree of life, raised above the objects of time and sense, so as to recover the fatigue consequent on a wearisome campaign, and toilsome journey in the desert, often produced by the flattering glitter, and oppression from the blighting sun of worldly grandeur. Oh ! may the objects of everlasting mercy delight yet more abundantly to contemplate the unfading beauties of the sacred person of our treatise, in his character ; and in that we have selected for meditation, may we contemplate him with increasing felicity ; resting from our labours beneath his sacred branches, and be sweetly solaced by their peaceful shade.

Jesus is the root of David. Before Abraham was, I am, was his remarkable expression, to the reviling Jews. A doctrine like this, which militated against their pride, and discountenanced the goddess of human wisdom, of which they boasted, was too unpalatable to endure. It would appear strange, but for our knowledge of the lapsed state of fallen nature, that amidst the blaze of prophecy, which pointed to the Redeemer's advent, the blessings arising from it, and the peculiar circumstances attending his nativity, and eventful life, that his divinity should be rejected with malignity, and discarded as insufferable jargon; but in spite of all their rage, every prophetic allusion had its accomplishment. Their very opposition to his sceptre, is an exposition of the truths recorded; and every circumstance connected with his life, the most minute, presented some luminous trophy of his power; and furnished testimony of his sovereignty and Godhead. But, palpable as these demonstrations of his divinity were, they could not imbibe conviction of their truth; they could not endure that the son of a carpenter, a despised Nazarene, should reign over them; hence they, in the climax of their wrath, exclaim, "away with this fellow from the earth, crucify him, crucify him."

The ever-blessed Redeemer, as the root of David, possesses immortality, which is his essential and underived attribute. This truth is of vital moment to the branches, who receive all their life and influence, and have no strength or vigour, but what emanates from him, their root. A root, merely human, could not sustain their burden, or yield the nourishment they require, and produce the fruits of heavenly growth. Had his blessed person been merely human, he could not have borne the ponderous load of his people's transgressions, and have made atonement for their sins. His death, in that case, would have been but martyrdom, devoid of superior merit to other worthies, in a righteous cause; but, as divinity and immortality were the glorious properties of which it was compounded, it included in it every thing that was truly blessed.

Let us look at him in the comparison of a tree. Is there not some precious feature to be discovered in this glorious plant of renown, from this simile? Do we not perceive some traces of his grandeur in this comparison? The cedar of Lebanon, for majesty, and beauty, exceeds all the other trees of the forest. Its foliage is ever green, and verdant. Its branches are numerous, wide, and spreading; and the fragrance it emits, is grateful to the senses. A gummy substance exudes from its wounded side, which is sought for, and valued by the merchant, from its known specific qualities. In fine, there is no tree amidst the shady wood so pleasant to behold; so lofty, so flourishing, and grateful. It expands its wide-spreading and luxuriant branches, far and wide; and forms a shady retreat for the tired traveller, and security from the threatening storm. What the cedar of Lebanon is naturally, Jesus is spiritually, only in a more eminent degree, and in a more exalted sense. He is replete with majesty and

beauty ; and in the comeliness and grace of his person, takes everlasting precedence of all others. Underneath the shady branches of his love, what sweet repose does the weary, weather-beaten pilgrim find ; from all his toil and care, when constrained to resort thither for security and rest. His arms of mercy extend from eternity to eternity, and his professions of love, and faithfulness, are new every morning, and renewed every evening of the day. The unction which flows from his wounded side, is sweeter to the taste than the honey-comb, and can only be partaken within this sacred retreat ; to which all the willing objects of mercy are ever welcome. Amidst a thousand beauties which may be seen in him, as prefigured by the tree of life, how blessed is the sight, that in his person, life, fruitfulness, shadowy branches, verdure, healing leaves, stateliness, and everlasting root, is a rich repository, wherein is stored every temporal benefit, and every spiritual good. How blessed is it to gaze on this grand centre of bliss, and to discover all the rays of gospel light converging to this source, finding in him their end and termination.

As living branches in this immortal tree, the redeemed of the Lord bear all their weight upon him, their root of influence, and he sustains them. He remains moveless and firm in the strength of his affection, and will not desert them to their foes, but will complete all their conquests for them. Like the majestic oak of the forest, he has stood firm in spite of all the devastating winds, which have blown with the sweeping and desolating gusts of an hurricane over it. Amidst every tornado from hell, he remained deeply rooted in his self-existent power ; amidst every stormy gale, he has shewn that his power is tempest proof, and storm defying. It is well for the branches ingrafted in him, that they have so strong a hold ; and that the bond of their covenant union to him is so indissolubly cemented. The keen blasts of nipping whirlwinds, or satanic influence, besetting them, have often made them tremble with fear, and shake with agitation, amidst the dark and deafening scene ; but, they have ever found, and do invariably find, a faithful alliance in this blessed stem of Jesse. He that walked on the bosom of the mighty deep, and held the winds and waves in obeisance to his will, for the accomplishment of his pleasure, is an almighty potentate, to whose nod all nature bows ; at whose voice, the dead awake from their slumbers, and Satan himself shakes his adamant chains with tenfold horror. It must be some consolation for the weak and timid believer in Jesus to know, that however feeble a twig he may conceive himself to be ; that however discomfiting his present case and condition may appear ; that Jesus is with him in the stormy billow, as well as in the peaceful shade ; in the night of gloomy experience, as well as in the morning of the day ; in the mount, as well as in the valley ; and that by virtue of the cemented union of the threefold cord of love, which has united him to the stock, and made him a living branch, he will ever be supplied from this uncorrupted source, with sap and nourishment, unremittingly, so as to bend underneath the tempest, and ride secure

amidst the overthrow of battering states and empires, who are pervious to the storm. It is a matter, equally consolatory, that every branch in Jesus has his appointed station and condition; and that all are alike dependant on him, their root. All are equally dear in his sight; all are alike needful and ornamental, and cannot be dispensed with. Jesus knows the state and situation of all his saints, and sympathizes with them, and rejoices too in every condition they are under. He it is, by the agency of the Holy Spirit, that produces all the precious fruits they bear; that tunes anew their harps to the song of love divine; and that administers to them, from the ever-springing wells of salvation, the richest consolation.

By lineal descent, Jesus is the righteous branch of the house of David, considered in his human nature. But, what endears, and gives beauty and glory, and stamps an everlasting value on his person is, that the human is united with the divine; that "he is the brightness of the Father's glory, and the express image of his person;" as well as bone of our bone, and flesh of our flesh. How illustriously do we thus behold him as an everlasting, ever-living tree, which buds magnificently, and blossoms in fullest perfection, and bears fruits of righteousness of the most delicious quality, and exquisite taste. How satisfying to the weary soul are all the fruits of his love, his sorrows, and vicarious offering! Surely, they exceed his highest admiration. It is like an ever-flowing flood of milk and honey, mingled with wine, which captivates its subjects, though bound in chains, and like the prophet, incarcerated in a dungeon.

It is a precious truth, that Jesus, the tree of life, bears each side Jordan. Zion above, and Zion below, who are only separated from each other by the river of death, mutually participate of every blessing in him, in their respective degrees. The church on earth hath no resource for life, and grace, but in him; neither hath the church triumphant divine glory, but from him, whose fulness filleth all in all. In the church militant below, Jesus constitutes her grace and ornament. It is within her precincts, that the beauties of his righteousness are unfurled; it is there he sends forth the spikenard of his love, as a costly unguent, with a rich and enlivening perfume. The atmosphere of his manifested favour, raises their grovelling minds above the beggarly elements of dust, and induces heavenly serenity beneath the sacred bower composed by his branches. Thither they resort in seasons of oppression, and fiery trials; and here they rest, underneath his mantle, in the most sacred of all pavilions, gently fanned by the celestial breezes of his heavenly love. There they rest: and who can say how downy is the couch, where Jesus and his spouse repose, when she thus participates the free expression of his celestial favour and affections. Blessed, thrice blessed is the man who thus reposes, ceasing from his useless labours to fulfil the law. Within this munition of rocks, none can harm them. However assaulted by evil men, or Satan; or however vigilantly pursued by the craft and subtlety of a legion of hellish foes, there they find free access, and shelter. Here

they behold, with amazement, boughs thickly laden with immortal blessings, captivating to the eye, and sweeter to the taste; from which drop marrow and fatness; and from which flow wine on the lees well refined.

With confidence we make the appeal to the lovers of a full and free salvation, of the truths herein reiterated; while we would enquire, is not the Redeemer of sinners, a fruitful bough which hangs over the wall, from whom is suspended a cluster of gospel promises and blessings, to which the believer in him is ever welcome to partake? We anticipate the response—yes, O yes, he is our home, our centre, our abiding place; yea, our all in all. And truly he is so. He is the sum and substance of every promise. Without him, they would possess no beauty, and be devoid of meaning, and could never be fulfilled; but in him they are all yea and amen. Blessed then, for ever blessed be God for the unspeakable gift.

ON THE PRE-EXISTENCE OF THE HUMAN SOUL OF CHRIST.

HAVING pledged ourselves, at the close of the friendly debate on the subject of the pre-existence of the human soul of Christ, to make a few remarks, we cannot revoke that assurance given. We had felt an inclination to enter generally into the subject, and had written our sentiments accordingly; but, in consequence of the reiterated wishes of some of our esteemed correspondents peremptorily to close the controversy, on what they deemed an unprofitable discussion, we should be wanting in respect to them, and oppose our own judgment, did we unnecessarily prolong it. On this account, we have excluded some valuable pieces in refutation of the doctrine; and on this account, therefore, our remarks will be very few, and general.

We are constrained to acknowledge, on a review of the whole argument, that the subject has been treated with much unanimity and good temper throughout. At this, we are much gratified. Controversy is capable of producing the most painful effects by the introduction of the opposite spirit; and instead of such a course begetting the desired conviction of its truth, it is absolutely opposed and foreign to it; and sadly betrays the weakness of the cause so advocated. It should ever be remembered, that scurrility and abuse are not argument: there are some, that may peruse these observations, that will understand how to make the application.

It is not in the power of a finite being to fathom the bottomless deep of infinity. And, every subject which embodies infinity in its enquiry, should be approached with the most profound reverence and holy awe; not with a view of looking into the holy of holies by the feeble light, emitted from the torch of reason;—not with a view of fostering human wisdom above what is written; but with an humbleness of mind, desirous of being taught the import of that which is

revealed; without daring to pry, with a curiosity of purpose, into mysteries, which, even though admitted axioms of truth, are far beyond the puny and diminutive effort of the most expanded mind to grasp; which will ever remain unfolded.

Our sentiments, on the subject in question, are recorded in the Essay for August last, page 78. We have had no reason to alter the opinion, that the doctrine maintained by our opponents, is an hypothesis which cannot be sustained on scriptural foundation; and, consequently, we have an insuperable objection to the reception of it in our creed, or any other doctrine devoid of such a basis: for, let it be remembered, that all the opinions of men, on any spiritual subject, lose their value, unless they be borne out by the *direct* and *unerring* testimony of the Holy Ghost. That system which has only for its support human authority, however high, in the estimation of men, their opinions may be revered, are by no means to be considered conclusive, without the concurrent testimony of that sacred witness.

We again repeat, and with our repetition shall conclude our observations, that the doctrine is incompatible with our sentiments; and is, in our opinion, untenable in holy writ.

THE EDITOR.

(For the Spiritual Magazine.)

THE IMPORTANCE OF READING THE SCRIPTURES, AND EXPERIMENTALLY UNDERSTANDING THEM.

THAT this is a day of great profession, and that there is a great deal of evangelical truth in the world, there are too many striking proofs to be gainsayed; but, if ever there was a period when the advice of Jesus was needed, "search the scriptures," surely it is the present; for, it is to be feared, there are many saying, "lo, Christ here! or lo, Christ there!" who were never commissioned by him who said, "go ye into all the world, and preach the gospel to every creature."

A sound of words are without much difficulty brought forward; which are, for the most part, more satisfactorily received than sound doctrine. Paul speaks of such times, 2 Tim. iv. 3, 4. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Smooth things must be proclaimed: it really appears to be a day somewhat like the one spoken of by the prophet Isaiah, iv. 1. "And in that day seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach." Many, very many, are uniting themselves to the militant church, by an attention to her external ordinances on the sabbath day, by filling up their places in the house of God; and by doing something to support her

external appearance; (which is their duty) who never felt tender for the honour of God, or jealous for his glory; and yet are concerned to be called by the name of some religious body of people to take away that reproach which would otherwise attach itself to their character; but they are eating their own bread, and wearing their own apparel: for, follow such into their different avocations in life, and you will not find many attending to the exhortation, "be diligent in business, fervent in spirit, serving the Lord." Diligence in business, is not often forgotten, or slighted; but it is distressing to say, that fervency of spirit, and serving the Lord, is more frequently neglected than attended to: and some do not scruple to break the sabbath, under a pretence that it is a case of necessity; but those seasons rarely occur where interest does not wear a very prominent feature. There are but few of Zion's watchmen that fearlessly go forward in the name and strength of the God of Israel, and proclaim the whole counsel of God, whether men will hear or not; proving themselves to be Jehovah's mouth in "seperating the precious from the vile," by an exposure of such God-dishonouring practices.

Is not truth fallen in the streets, and the fine gold become dim? Many are the arguments used to establish favourite systems—systems that do not develope the glory of God; consequently, they are not conducive to the comfort of believers; nor the salvation of sinners. Many that are weak in the faith have their minds bewildered, and are drawn aside from the truth as it is in Jesus by these means; for, it is not uncommon that quaint and unscriptural expressions are used to bring such systems into notice; and the ignorant ever stand ready to make a firm grasp; and at once conclude, that in such statements, and with their authors, wisdom must dwell. Well for such would it be, if they were to read the words of Paul to Timothy aright, "Neither give heed to fables, and endless genealogies, which minister questions rather than godly edifying which is in faith." The noble example of the Bereans is worthy their attention, to search the scriptures, and see if such things are so or not.

The antinomian and pharisee are enabled to use the same form of speech, saying, "The lines are fallen unto us in pleasant places." And why? Because they can find teachers suited to them and their erroneous sentiments. The antinomian pretends to be delighted with those great and important truths, the secret and eternal decrees and purposes of God, which give an account of all those wonderful works of Jehovah, which are ever of old, in which the whole church is interested, and of which she partakes by faith in Christ; with a full assurance of felicity with God for ever. This body of divinity he takes in *theory*, and with all that presumption that generally characterizes his person, says, 'I am one of the elect of God, and am therefore safe.' By him, sin is considered merely a misfortune; and to commit crime with impunity, is what suits his unsanctified heart. The pharisee has not an arduous task (I would to God he had) to find a teacher that will feed the pride of his heart, directing to the per-

formance of certain duties in order to the obtaining the favour of God, and securing the blessings and joys of heaven. With these, he rushes into the presence of him whose eyes are too pure to behold iniquity; and begins complimenting the Almighty, that he is not like other people! If he is not, who hath made him to differ? Himself. And therefore he does not consider that he stands in need of assistance either from Father, Son, or Holy Ghost. Surely, the antinomian and the pharisee are alike, "a smoke in the nose of the Almighty, a fire that burneth all the day." The religion of the one consists in his own performances, and that of the other in an unsanctified knowledge and abuse of the doctrines of grace. How compassionate is God, in not cutting such down "as cumberers of the ground," in thus daring to insult his majesty.

But Oh! how different are the feelings of the christian, for with sound words he must have sound doctrine — doctrine according to godliness; even the whole counsel of God; so that, while he is privileged to contemplate the sovereign arrangements of the eternal Three in council and in covenant, the grand and immovable base upon which all truth rests; he may feel the power of divine grace in his soul, flowing as a certain effect of his heavenly Father's love; and as a sure pledge of interest in the great salvation of Immanuel. Thus grace effectually operates in the hearts of the people of God, both to will and to do of the Lord's good pleasure. Hence, the life of the soul of a believer, is supported by the communications of the grace of God; the Holy Ghost takes of the things of Christ, and applies them to the mind. In this way, Christ becomes the life of every saint; and therefore, is precious to them. Those who have most communion with Christ enjoy most of his life-giving and life-supporting influence; consequently, they are the most consistent of the people of God. Every follower of the Lamb will, I think, acknowledge, that the peace and comfort of the mind depends very much upon consistency of character, 1 John iii. 21. Also, "in keeping the Lord's commands, there is great reward." Hence, the book of God is taken as a guide to regulate the conduct; and it becomes "a lamp to their path, and a light to their feet." And their path is as a shining light, shining more and more unto the perfect day." In this directory, the believer reads, "line upon line, and precept upon precept; and these are expressions of the condescension and mercy of God to the ignorance and slowness of heart of the christian. The commands of the Lord appear to afford a sufficient warrant for procedure in the wilderness; although, in some cases, they seem to militate against positive declarations, and the economy of salvation: yet, even here the christian will do well to learn a lesson of Moses. When the Lord commands him to go to Pharaoh, and deliver his message to that proud monarch, Moses knew the result; yet, he did not stand and contend with his Maker, but obeyed, and calvinistic-like, left consequences with him who knew all things. And the end proved that Pharaoh sinned in not attending to the

message. Ministers are God's messengers now, and he exhorts sinners to repentance; but they are so hardened in iniquity, that every address is treated as Pharaoh treated the message of God by Moses; and the word proves a savour of death unto death. The manner which some treat sinners in their addresses, appears more calculated to make them think light of sin, than to convince them of its evil; for, if the duty of God's creatures, is to be limited by their ability, then accountability and responsibility is at an end; but, before this anti-scriptural sentiment can be established, it must be proved from scripture that, when man sinned, and lost his ability, that God lost his authority. The word of God sufficiently states the awful effects of sin upon mankind, to convince every one who reads that word, that man is in a most deplorable state and condition. And the same word sets forth the unparalleled love of God in taking notice and making provision for sinners, even in this low estate. Such he has done, and in consequence, poor, sin-sick souls, are directed to the great Physician; yes, to the "Lamb of God that taketh away the sin of the world." Yea, Jesus says, "come unto me all ye that labour, and are heavy laden, and I will give you rest." Matt. xii. 28. May it please the great Head of the church to bless these few remarks to the spiritual edification of his little ones, and if it were his will to the conversion of some poor sinner, and then glory would redound to Father, Son, and Spirit, which is the earnest prayer of the writer.

Sugfolk, Sept. 1828.

AN INTERESTING DESCRIPTION OF A GOOD MAN IN THE VIEWS OF DEATH.

(BY THE LATE REV. J. HARVEY, A.M.)

THE sufferer, all patient and adoring, submits to the divine will; and, by submission, becomes superior to his affliction. He is sensibly touched with the disconsolate state of his attendants; and pierced with an anxious concern for his wife and his children. His wife, who will soon be a destitute widow; his children, who will soon be helpless orphans. "Yet, though cast down, not in despair." He is greatly refreshed by his trust in the everlasting covenant, and his hope of approaching glory. Religion gives a dignity to distress. At each interval of ease, he comforts his very comforters, and suffers with all the majesty of woe.

The soul, just going to abandon the tottering clay, collects all her force, and exerts her last efforts. The good man raises himself on his pillow; extends a kind hand to his servants, which is bathed in tears; takes an affecting farewell of his friends; clasps his wife in a feeble embrace; kisses the dear pledges of their mutual love; and then pours out all that remains of life and of strength, in the following words;—"I die, my dear children; but God, the everlasting God will be with you.—Though you lose an earthly parent, you have a Father in heaven who lives for evermore.—Nothing, nothing but an

unbelieving heart, and irreligious life, can ever separate you from the regards of his providence—from the endearments of his love.’

He could proceed no farther. His heart was full; but utterance failed. After a short pause, with difficulty, great difficulty, he added, ‘You, the dear partner of my soul, you are now the only protector of our orphans—I leave you under a weight of cares—but God, who defendeth the cause of the widow—God, whose promise is faithfulness and truth—God hath said, “I will never leave thee, nor forsake thee”—this revives my drooping spirits—let this support the wife of my bosom!—And now, O Father of compassions! into thy hands I commend my spirit,—encouraged by thy promised goodness, “I leave my fatherless,”—

Here he fainted; fell back upon the bed; and lay, for some minutes, bereft of his senses. As a taper, upon the very point of extinction, is sometimes suddenly rekindled, and leaps into a quivering flame; so life, before it totally expired, gave a parting struggle, and once more looked abroad from the opening eye-lids. He would fain have spoke; fain have uttered the sentence he began. More than once he essayed; but the organs of his speech were become like a broken vessel, and nothing but the obstructing phlegm rattled in his throat. His aspect, however, spoke affection inexpressible. With all the father, all the husband still living in his looks, he takes one more view of those dear children, whom he had so often beheld with a parental triumph. He turns his dying eyes on that beloved woman, whom he never beheld but with a glow of delight. Fixed in this posture, amidst smiles of love, and under a gleam of heaven, he shines out his last.

THE ADVANTAGES OF SOLITUDE.

(BY THE LATE REV. JAMES HERVEY, A. M.)

THE world is a troubled ocean; and who can erect stable purposes on its fluctuating waves? The world is a school of wrong, and who does not feel himself warping to its pernicious influences? on this sea of glass, how insensibly we slide from our own stedfastness! some sacred truth, which was struck in lively characters on our souls, is obscured, if not obliterated. Some worthy resolution, which heaven had wrought in our breasts, is shaken, if not overthrown. Some enticing vanity, which we had solemnly renounced, again practises its wiles, again captivates our affections. How often has an unwary glance kindled a fever of irregular desire in our hearts? how often has a word of applause dropt luscious poison into our ears; or some disrespectful expression raised a gust of passion into our bosoms? our innocence is of so tender a constitution, that it suffers in the promiscuous crowd. Our purity is of so delicate a complexion, that it scarce touches on the world without contracting a stain. We see, we hear, with peril.

But here safety dwells. Every meddling and intrusive avocation is secluded. Silence holds the door against the strife of tongues, and all the impertinences of idle conversation. The busy swarm of vain images, and cajoling temptations which beset us, with a buzzing importunity, amidst the gaieties of life, are chased by these thickening shades. — Here I may, without disturbance, commune with my own heart, and learn that best of sciences, to know myself. Here the soul may rally her dissipated powers, and grace recover its native energy. — This is the opportunity to rectify every evil impression, to expel the poison, and guard against the contagion of corrupting examples. This is the place where I may, with advantage, apply myself to subdue the rebel within, and be master, not of a sceptre, but of myself. — Throng then, ye ambitious, the levees of the powerful; I will be punctual in my assignations with solitude. To a mind intent upon its own improvement, solitude has charms incomparably more engaging than the entertainments presented in the theatre, or the honours conferred in the drawing-room.

FRAGMENTS.

It is absurd to talk of a man's *acquiring* religion, it would be as reasonable to talk that a man can make himself and *obtain* the functions of his natural life. "He has made us, and not we ourselves," refers to spiritual as well as to natural creation.

Joyous moments to a saint are like fair weather to a traveller, very pleasant, but very uncertain. The traveller is often obliged to make his way in dark and stormy weather, and so is the christian pilgrim in his upward journey: the bright and cheering beams of the Sun of Righteousness obscured by the clouds of sin and affliction, often totally without the light of comfort, but never without the light of safety.

LITERARY INTELLIGENCE.

The Third Volume of the WORKS of the ENGLISH and SCOTTISH REFORMERS, Edited by THOMAS RUSSELL, A. M. is just published.

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REVIEW.

On Completeness of Ministerial Qualifications, by John Howard Hinton, A.M.

THE subterfuge to which Mr. Hinton has resorted, is of too frail and cobweb-like a texture, to conceal his real motives for thus ushering into being his heterogeneous notions. Judging from the matter he has thus obtruded on the attention of the public, we think he would have acted more wisely had he still possessed his former convictions, and have persevered in resisting the importunities of his friends to publish; which, though late in the application, might, nevertheless, arise from "the excitement of personal partiality," rather than a sound and matured judgment on what is or is not likely to prove of general benefit.

Nothing is more common with authors of this class, than to affect a shew of humility by apologies of *inability* to treat the subject of enquiry. Our author, by saying too much, has withdrawn the veil which he intended as a covering for his latent spring of action, and his legitimate intentions are seen undisguised so as not to be mistaken.

On a perusal of the title of this work, (a subject seldom treated, and less frequently to purpose) we had hoped to have seen a true portrait of the ministerial character not deduced from reason, but from the sacred record; and to have been gratified by well delineated proofs of what constitutes the evidences of his holy calling by the testimony of the Holy Ghost, and of the nature of his qualification, with which of necessity he ought to be endowed; but, no sooner do we enter the portals of his discourse, than we lamentably perceived that we had anticipated prematurely.

The following extract will furnish our readers with a clue to the sentiment of this scribe, and evince his puerile views on the subject of discussion. See sermon p. 7.

"Commissioned by him to represent to a guilty world all that he has declared in his gospel, and, by the most cogent arguments, and the most affectionate methods, to persuade men to accept his friendship, it is to us that his interest in this respect is committed. He employs no other living instrumentality. He leaves the work in our hands, and what we do will be all that is done for its progress."

In his prefatory remarks he abruptly denies that Christ died for the elect only, thereby inferring, that in some cases his blood was shed in vain. In his progress, he discountenances and disavows the doctrine of the Adam-fall in its fullest latitude; and appears unconscious that his death is spiritual and irrecoverable, that he has no will but to do evil, that he goes from the womb speaking lies. No; these are truisms which oppose his creed, against the propagation of which he decries as fraught with immeasurable mischief.

The gist of his argument on the subject of man's accountability, is, that "*he is able to be good, and to do good,*" and must necessarily possess such ability to constitute him an accountable agent, and that a righteous God could not justly punish him for a non-performance of what he is incapable of. He then proceeds to assert, without explaining his principles, that the invitations of the gospel are universal, and consequently, that the promises of mercy are universal also.

The moral accountability of man, and his inability to perform spiritual actions, being clearly revealed in the sacred writings, is sufficient warrant for our faith. We do not attempt to explain the mystery more than we should any principle in nature which is obviously above the comprehension of human intelligence. The writer admits, p. 26, that "there are some mysterious points of which investigation should not be attempted." He objects to, but does not disprove the doctrine. He asserts the ability of man to perform good actions, but does not shew by what perfect standard their quality are to be tried, and the awful nature of the scrutiny.

Our limited space prevents further animadversions on his views, were they needed, but we are convinced that we should insult the understandings of our readers, were we to give more than a brief summary of his sentiments. We make one more extract to exhibit to the reader how far he has claims to consistency of views.

"Among the comparatively difficult subjects which no minister should satisfy himself without mastering, (but merely as a specimen of them) we may mention the real nature of moral agency and responsibility to God, especially as connected with the depraved state and alledged inability of man; the conjunction of the special favour shewn to the elect, with a dispensation of universal mercy to mankind, and the two-fold aspect and operation of the death of Christ on these different classes. In other words, he should know *why* the dead sinner, whom he exhorts, is summoned to spiritual action; and *on what ground* the non-elect sinners whom he indefinitely invites, may expect a welcome from redeeming love."

It has seldom been our province to peruse a work more ungenial with the doctrines of grace, more silent on the subject of supernatural operation, and more baneful in its tendency.

Objections to the Doctrine of Israel's Future Restoration to Palestine.

THE above publication is a small octavo volume, containing the author's objections to the popular doctrine of Israel's restoration to Palestine, in a series of letters to his friend. The object he has assigned for introducing them to public notice — the elucidation of truth — is worthy of commendation in proportion to the important matter couched in his discussion.

The task the writer has undertaken, to combat the long-standing prepossessions of the wise and learned in the church of Christ, who strenuously support the doctrine controverted; and to break down the formidable opinions of such great lights as many of them were, is no common one. He has shewn, by the citation of many examples in proof, that the opinions of men are not infallible; and that errors may

be equally entertained in theology, as in science. He therefore ventures into the field in the cause he has espoused, under that conviction; boldly challenging to combat, by openly producing his dissent from the popular notions on the subject; which dissent is comprehended in the various reasons entertained in the preface of his work; and in conclusion, he voluntarily offers a summary of what he conceives to be the scriptural testimony concerning the future destinies of the world and the church.

How far he has succeeded in his attempt to controvert the point at issue, his readers will judge. We must, however, enter our decided protest against the sentiment he advances on the *abstract* influence of truth, the effect of human talents and moral cultivation, and the notion he advances and entertains of human nature, as being dishonourable to the Holy Spirit, whose efficiency alone operates, unaided by secondary causes, in breaking down every opposition to his dominion. Nor, do we conceive the authors he has quoted in support of his views, namely, Messrs. Bogue and Bennett, will add much weight in his scale, in inducing the advocates of sterling truth to adopt his creed.

It would have given us sincere pleasure to have seen our author as equally concerned to confront the phalanx of popular heterodoxy, on the sublime doctrines of grace, generally, as he has been to oppose their views on a solitary and isolated question in detail. We are constrained to lament his opposition to some of the fundamental principles of the gospel, the decrees of God, and his discriminating purposes; and to bear witness to the superficialness of knowledge he betrays of the holy and consoling doctrines of sacred writ, which are of paramount importance.

Pædo-baptism Examined, with Replies to the Arguments and Objections of Dr. Williams, and Mr. Peter Edwards. By Abraham Booth, in three Volumes. Palmer.

THE above is the third edition of this work, which is presented to the public with an advertisement, signed by the leading ministers of the Baptist denomination, in London and in the country.

Our opinion of this work, as a standard work, is fully in unison with that of the ministers who have recommended it. We conceive that the reputation of the writer, both in his private walks in domestic life, and in his public character as a minister of the gospel and a theologian, is too well established to need our commendation. Fervent in his devotion to the cause of Christ and truth, and uniform in maintaining a life and conduct becoming the truths he so ably advocated, he lived down the scorn of his enemies; and the productions of his pen, while they have evinced the indefatigable nature of his zeal and perseverance, and the love he had for the cause he espoused, have gained him true esteem in the church of Christ; among which productions we must particularize his "*Reign of Grace*," as being one which must embalm and endear his memory in the hearts of the redeemed till time itself shall cease.

POETRY.

THE MAGDALENE,

BY THE LATE REV. ROBERT HAWKER, D. D.

THE child of sin and woe,
Ah! whither shall I flee?
To what kind bosom go
To tell my misery?

For none will see,
But all agree
To frown on me—

A Magdalene!

My father!—Ah! no more
His home or love I know;
He spurn'd me from his door,
And gave me up to woe!

He'll not relent,
Though penitent,
My heart is bent—

A Magdalene!

The grave—the only end
To sorrow's heavy load!

Death is indeed a friend

To them at peace with God!

But grace must be

First given, and free;

There's none for me—

A Magdalene!

I've heard of Jesu's name,

Who on the gospel day,

Received all that came,

Nor turn'd a wretch away.

Though all forbear,

Will Jesus hear

In earnest prayer—

A Magdalene?

Methinks I feel a ray

Of hope arising round;

Some angel points the way—

'Here's an asylum found!'

What's this I see?

And can it be

Inviting me—

A Magdalene!

And will you, can you take

A wretch like me within?

Will you, for Jesu's sake,

Help me to flee from sin?

Oh! love divine!

For grace to shine

On guilt like mine—

A Magdalene!

Here then in this retreat,

My soul shall wait and pray;

Nor rise from Jesu's feet,

Till sin be put away.

Jesus will hear

And answer pray'r;

And say, 'lo here—

A Magdalene!

A DESIRE TO DEPART, AND BE WITH JESUS.—A HYMN.

I WOULD the gladsome hour were come,

To quit this cage of clay;

And reach on wings of love my home,

Where Jesus holds his sway.

The joys of earth I'd cheerful leave,—

I've prov'd how false they be;

Nor would my willing spirit grieve,

My flesh the tomb should see.

How far beyond man's weak compare

Must be that brilliant place,

Where songs melodious fill the air

To saving love and grace!

The thought of such a blest abode

Reveals a heavenly day:

I can but wish my gracious God

Would call me soon away!

B. S. S.

THE TEAR.

"In the world ye shall have tribulation; but be of good cheer, I have overcome the world."
—JESUS.

WHY, ransomed saints,
Indulge in complaints?
Your Saviour, your Shepherd is near;
'Tis only below
We've sorrow and woe,
And sigh out our grief with a tear.
Here troubles may rise,
In huge form and size,
And drive us almost to despair;
Yet, Jesus will come,
To see us safe home,
And wipe away every tear.
A prospect indeed,
The world cannot give,
Had we all it possessed while here:
Enough, dearest Lord,
Thy promise and word,
Supports us while dropping a tear.
All hell may unite
Our spirits to fright,
And Satan terrific appear;
He only roars round
The sinner that's found
In sorrow for sin, with a tear.
On Jesus our friend,
Then let us depend,
He'll guide us through all our career;
August 18, 1828.

He'll grant us supplies,
Attend to our sighs,
And sanctify each falling tear.
Lord Jesus our chief,
Acquainted with grief,
Who suffer'd privations so dear;
We wish not to be
So much unlike thee,
To live without shedding a tear.
Thine help, Lord, we crave,
In trouble to save,
Thy presence our hearts for to cheer;
And long, long to be,
In glory with thee,
No more to let fall the sad tear.
But ever to praise
The Ancient of Days,
The Father and Spirit revere;
While heaven resounds
With joy that abounds,
We'll sing a farewell to the tear!
Encourag'd, we go
Through the valley below,
Our forefathers travelled here;
They've reach'd the bless'd place,
And sing of free grace,
Absorb'd in the glory that's there!
GEORGE

THE ROD OF AFFLICTION.

"I was brought low, and he helped me."—Psalm cxvi. 6.

MOST gracious God, I now am brought
Affliction's rod to bear;
And, for thy help I now have sought,
Do thou thyself draw near!
Low in the dust I now would wait,
And to submission bend;
To know what he appoints is best,
Whose love is without end.
Though weakness lays my body low,
My hope is fix'd on high;
In thee I'll trust, for thou art good,
A God that cannot lie.
Thy help in seasons past I've found,
Thou hast reliev'd my pain;
O may I now thy goodness own,
And glorify thy name!

September 23, 1828.

LAHAI-ROI.

THE
Spiritual Magazine ;
OR,
SAINTS' TREASURY.

There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST : and these Three are One.*

1 John v. 7.

* Earnestly contend for the faith which was once delivered unto the saints.*

Jude 3.

FEBRUARY, 1829.

(For the Spiritual Magazine.)

CHRIST, JEHOVAH'S SERVANT, AND HIS PEOPLE'S
EXAMPLE.

"Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not."—Isaiah xlii. 19, 20.

TO contemplate the *person* of our blessed Lord is an exercise in which every true believer feels a sacred delight, when faith is in lively exercise. He is precious in all our acts of worship, as the way of access into our Father's love, and the centre where that love shines with enlivening beams upon our souls. Nor is his *work* of less importance, as it forms the basis of our hope, where we see our deliverance from deserved wrath obtained, and our title to heaven for ever established. This good news the gospel publishes; and when witnessed to the heart by the Holy Ghost it brings liberty and peace, while the pardoned sinner obediently bows to his ruling sceptre, and delights to follow his example. Hence the scriptures are of vast importance, as they testify of him, and every part thereof is interesting, wherever he is revealed, and his mediatorial grace and love appears.

In the passage above cited, it appears we have a description of our dear Lord, as our condescending kinsman-Redeemer; for (although some have thought differently upon this passage, yet) if Christ is not intended by "the Lord's servant," I know not who to apply it to. It is clear the chapter begins with Christ, and goes on in declaring his conquering grace and saving love, which is matter of joy and triumph; and, as the 21st verse stands in close connexion, it must be admitted

that Christ is intended by him in whom Jehovah is well pleased for his righteousness' sake, by whom also the law is magnified and made honourable. I therefore sincerely and affectionately offer the following observations to the consideration of the Lord's family.

First, the character our Lord sustains; *secondly*, the description the prophet gives of him; *thirdly*, his example set forth for imitation.

First, the character our Lord sustains:—"The Lord's servant." Whenever we read of Christ as a servant, or messenger, it always includes his complex person and mediatorial undertakings; because servitude denotes inferiority and subjection. "The Father is greater than I," said Jesus; and again, "I came not to do my own will, but the will of him that sent me." Many other passages also apply very properly to the human nature of our Lord, while yet in his divine nature he is *one* in will, in power, in majesty, and glory, with the Father and the Holy Ghost. But as God-man he is capable of being humbled, abased, and made poor; of leaving the glory he had with the Father, and becoming "a man of sorrows and acquainted with grief; without the smallest shade of inferiority as to his Divine Person. In his complex person he is the Son of the Father in truth and love; and upon his Sonship is founded his suretyship, and every character he sustains and office he fills. He might have been a Son without becoming a surety, but he could not be a surety without being a Son: if he serve, obey, and suffer, he must take hold of that nature for which he suffered. In this mystic marriage-union, the church is exalted to the highest dignity and blessedness; but it brings her heavenly Lord under the deepest abasement, on account of her utter ruin by the fall, and her guiltiness by transgression. He must, therefore, perform a life of servitude *below*, for his church, (after the manner Jacob served for Rachael) or he cannot claim her to dwell with him *above*. Relationship *only* with Christ in love, will not take the guilty to glory; there must be a ransom paid, and a righteousness brought in, by him who humbled himself, and became obedient unto death. "For though he were a Son, yet learned he obedience by the things which he suffered." Heb. v. 8.

Here we see the intenseness of his love, to the honour and glory of the divine name, and to his church as interested in that glory. Jehovah designed to display the grandeur of his perfections in the salvation of his people; our blessed Mediator therefore kept in view the honour of the divine name in all he did; because the salvation of the church could not be accomplished, and her bliss consummated, but in the perfect harmony of the divine perfections. Supremacy must be maintained, the holiness and unbending claims of the law must be established, the right of justice vindicated, and yet the full tide of mercy flow to the guilty, and justification unto life eternal made their's. Hence we find God the Father expresses his delight in the obedience and death of his dear Son, saying, "because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name." Psalm xci. 14. His holy

soul was filled with love to the divine perfections, and to his church, as appointed in eternal love to be wrapt in those perfections for ever, as being the consummate blessedness of the highest heaven; and with burning zeal to accomplish this grand end, he exclaimed, "I delight to do thy will, O my God!" Psalm xl. 8.

We also behold amazing condescension in this servant of the Lord. He was rich, yet for our sakes he became poor, that we through his poverty might be made rich. (2 Cor. viii. 9.) This condescension was a wonderful stoop of love; hereby he put off his glory-robe, and put on the robe of mortal flesh. He appeared in the world of glory in the likeness or visible image of invisible Deity; but now he appears in this world in the form of man, and becomes "obedient unto death, even the death of the cross." He left the bosom of his Father, and the ineffable delight he there enjoyed, and parted for a time with that glory which as Mediator he possessed, that he might appear in the form of a servant. The glory-man descends to earth, and there becomes a man of sorrows, and deeply acquaints himself with grief; and in the law-place of his chosen people gives stern justice all its due. The misery of his church he saw, he felt, and soft compassion in full stream issued from his heart. Nothing was too much for him to give, or too great for him to do. He parts with life itself, that he might never part with his beloved; and therefore makes her interest one with his, and in the deepest condescension comes down to serve for her below, to raise her up to him above.

The faithfulness of our dear Lord is here also seen. In becoming like unto his brethren, by partaking of flesh and blood for the purpose of being openly his Father's servant, he appears not only a merciful but also a faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. ii. 17. This reconciliation he well knew would cost him his life; for divine justice cannot be reconciled to the guilty upon any other terms than full satisfaction. He therefore appears on Calvary at the appointed time, firm to his promise, and by his suffering unto death unites mercy and truth, righteousness and peace, in never-ending harmony, (Ps. lxxxv. 10.)—views his church for ever ransomed, her enemies overthrown, and her title to glory established, while his faithfulness and love combined shines in refulgent splendour. With what vehemence did he long to accomplish this work which his Father gave him to do! For when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem. (Luke ix. 51.) He also told his disciples, saying, "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" This then shews his intense love, amazing condescension, inviolable faithfulness, and finished salvation. He claims his church for whom he served, and calls her his Hephzibah in whom he delights; and his claims are founded in righteousness. His obedience is her justification before the bar of equity—the beauteous robe in which she shall be presented before his Father's glory with exceeding joy; to the admiration of angels for ever.

Secondly, the description the prophet gives of him :—"Who is blind, but my servant? or deaf, as my messenger that I sent?" Many terms and phrases in scripture should be understood differently, according as the scope of the writer, or the context, or the nature of the subject treated shall determine. This description, therefore, cannot apply to Christ in a proper sense, nor yet in a comparative sense. Although some by their actions say, "the Lord shall not see, neither shall the God of Jacob regard;" yet he proclaims his omniscience in language which appeals to reason itself, with a convincing evidence, saying, "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" Psalm xciv. 7, 9. He whose eyes are like a flame of fire, (Rev. i. 14.) beholds all the hidden motions of the heart of man, as well as their outward practice; and when he shall ascend the judgment seat he will set their sins in order before them. But we may consider this description of our Lord, 1. in a prudential sense; 2. in a pardoning sense; 3. in a paternal sense. All excellence, in the highest perfection, shone forth with the brightest lustre in the life of Jesus when here on earth. His zeal, constancy, humility, and love, were all conspicuous; nor was the most delicate prudence less observable. To cite a few instances will be sufficient to illustrate this point; and the first I shall notice is, John viii. 3—11.

The scribes and pharisees sought occasion to accuse him of making void the law of Moses; and supposing they had an opportunity of doing so, they brought the woman into the temple before him, and charged the crime upon her. "But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not." He prudently refused to give a direct answer, or to enquire into particulars. What he wrote cannot with any certainty be known; though some have thought he wrote, in legible characters, the sins of the same kind which the woman's accusers had been guilty of; which when he had done, he pointed to them, saying, "he that is without sin among you, let him cast a stone at her: and again stooped down, and wrote on the ground,"* as if he would still point out more of their crimes. But they being convicted by their own consciences went out confounded. It is worthy of remark, that although our glorious Lord will judge and condemn all the finally impenitent at the great day, yet in his state of humiliation on earth he was not appointed to *judge* but to *save* sinners. He therefore offers no violence to Moses' law, nor does he make any excuse for the woman's sin, but appears blind and deaf to their accusations, while yet he brought conviction home to their consciences, and covered them with shame. And turning to the woman he said, "hath no man condemned thee? she said, no man, Lord. And Jesus said, neither do I condemn thee, (here is mercy and kindness!) go, and sin no more;" (here we see his holiness) —and

* Dr. Gill observes, that the learned *Wagenseil* makes mention of an ancient Greek manuscript he had seen, in which were added the following words, "*The sins of every one of them.*"

through the whole his *prudence* appears most conspicuous. In this case the Lord's servant appears most pre-eminently (*prudentially*) deaf and blind.

It is very observable, the same spirit was manifest whenever he performed miracles of healing upon the miserable and the afflicted, as was also predicted of him. "He shall not cry, nor lift up, nor (even) cause his voice to be heard in the street," Isaiah xlii. 2. He sought not the praise of man, but turned a deaf ear to all the commendations the wondering multitude were ready to lavish upon him; and therefore charged the recipients of his mercy, not to extol their deliverer before men. Amongst many others, see the following scriptures, Matt. viii. 4. and ix. 30. and xii. 16. Mark vii. 33. John v. 14. Also after the miracle of feeding five thousand, when Jesus perceived they would take him by force and make him a king, he departed into a mountain until evening, and at night he passed over the sea into Capernaum. (John vi. 13—21.) Now although it is very proper that where kindness has been manifested, gratitude should be expressed, yet Jesus always forbade them to express it in a public manner: but when they would not be prevailed upon, he was *blind and deaf* unto it, and hid himself from it. "Who is blind, but my servant?"

Let us now look at this description of Jesus, the Lord's servant, in a *pardon*ing sense. The pardoning mercy of God to his people is sometimes expressed in a very striking manner; for by the imputation of their sin to Jesus their Surety, they are free from the charge of it in their own persons. He appeared, therefore, in due time, to put it away by the sacrifice of himself, which being done it can never be found again. Thus being "complete in him," Balaam (though a wicked man) spoke a glorious truth when he said, "He hath not beheld iniquity in Jacob, nor perverseness in Israel." Numb. xxiii. 21. The church as seen in Christ, is without spot, in which glorious perfection he ever delights to view her, saying, "thou art all fair, my love, there is no spot in thee." (Cant. iv. 7.) Sin being considered as a stain, pardoning mercy flowing through the ransoming blood of Jesus extracts it for ever, so that it can never more be seen: though red as crimson or as scarlet, they are made white as snow. To express the pardoning love of Jehovah, the prophet is directed to speak, saying, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." (Isaiah xliii. 25.) "I have blotted out (out of sight) as a thick cloud thy transgressions, and as a cloud thy sins." Isaiah xlv. 22. This truth was expressed in the same manner by king Hezekiah, when he found it to his comfort in the time of trouble. "But thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins *behind thy back*"—out of sight, as being determined not to see them. The prophet Micah expresses the same sentiment thus: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He will subdue our iniquities, and thou wilt cast all our sins into the depths of the sea." Mic. vii. 18, 19.

The wonders of Jehovah's love is thus seen, in removing sin for ever away from his chosen, and making them the righteousness of God in him, who was made sin for them, and in whose death sin expired. What they are as in themselves considered, is seen no more, that being cast behind his back, or into the depths of the sea, is buried in eternal oblivion, and if sought for cannot be found: but as seen in Christ they are the "perfection of beauty," and as such will be presented at last "a glorious church, not having spot, wrinkle, or any such thing, but holy and without blemish." "Who is blind, (in a *pardoning* sense) as the Lord's servant? and deaf (to all the accusations of their adversaries) as the messenger that I sent?"

Let us now for a moment consider this description of Christ, in a *paternal* sense. Here we may adopt the language of the devout psalmist: "He hath not dealt with us after our sins, nor rewarded us according to our iniquities. Like as a *father* pitieth his children, so the Lord pitieth them that fear him." This was fully exemplified in Jesus. See the gentleness of his rebuke: for when his own disciples would have got into the judgment-seat, and have called down fire from heaven to consume the Samaritans, Jesus meekly, and with the gentleness of a father, overlooked this rashness in them, and replied, "ye know not what spirit ye are of." Luke ix. 55. At another time when they disputed among themselves who should be the greatest, and thus discovered their pride, even in the presence of the humble Jesus, with the gentleness of a Father he reproved them, "remembering they were but dust." (Mark ix. 34, 35.) Again, when the awful scene of suffering began, that he withdrew from the sacred supper-table, into Gethsemane's gloomy grove; and when his bitter anguish was expressed in those piercing words, "my soul is exceeding sorrowful, even unto death; tarry ye here and watch with me: yet, astonishing to tell! they sunk down in sleep, and left him to agonize alone. But even then, he seemed as if he excused them, by saying, "the spirit is willing, but the flesh is weak." And when the band of soldiers arrested him, and took him to the judgment-seat, then, *even then*, all his disciples forsook him and fled. Here they all disowned him, and Peter manifested the frailty of human nature most awfully, by denying him with oaths and cursing. But when the scene of suffering was over, and his humiliation ended, and the suffering Saviour rose a mighty conqueror, Oh! what fatherly forgiveness and kindness did he manifest. The first message the conquering Prince of life sent to his disciples was this, "go your way, tell his disciples, and tell Peter, that he goeth into Galilee; there shall you see him." Mark xvi. 7. And how did he address them when he first met them, after they had thus forsook him and denied him? Amazing love!—the first words which flowed from his lips were these: "Peace be unto you!" Luke xxiv. 36. Again, although the unbelief of Thomas was so great that he rejected the united testimony of all the other disciples, who told him they had seen their risen Lord, yet when he appeared again, and convinced Thomas of his dreadful unbelief, it was done

with fatherly tenderness. Here human frailties were all buried; covered as though he saw them not. "As a father pitieth his children, so the Lord pitieth them that fear him." "Who is blind (in a paternal sense) as the Lord's servant?"

Thirdly, his example set forth for imitation. Who among the followers of Jesus is like unto him? Here all excellence in full perfection shines. But still his followers are called out of darkness into marvellous light, and thus reflect the beams of his grace; like as in the moon we trace some faint image of the sun, whose light is thus reflected. Jésus is not only our priest to atone, a prophet to teach, and a king to rule, but also an example to follow. Wise and holy men have aimed to follow this example, whose faith and works the whole family of heaven are called to imitate. In Isaiah xxxiii. 15. the character of those are described who shall dwell on high, and see the king in his beauty; and one feature is this, "he stoppeth his ears from hearing of blood, (violence and oppression) and shutteth his eyes from seeing evil:" that is, from approving or countenancing those things; or, rather, he refrained from avenging them when done against him, and thus aimed to imitate his Lord's example. The psalmist also followed this example, even when his enemies sought his hurt, and imagined mischief all the day long. "But I (said he) as a deaf man heard not, and I was as a dumb man that opened not his mouth." (Psalm xxxviii. 12—15.) The great apostle Paul copied this example, and enjoined it on all the primitive christians; see Rom. xii. 9. to the end. Here we behold a sweet description of the mind that was in Christ, which he most affectionately exhorted the saints of God to exemplify. The same may be said of the grace of christian charity, or love, which hopeth all things; so beautifully set forth in 1 Cor. xiii. When this love to Christ, and to his people for his sake, powerfully rules the heart, then we admire Jesus in his *amiable prudence*, in his *forgiving love*, and in his *fatherly kindness and tenderness*; and to follow this bright example becomes a sacred delight, yea, our meat and drink.

"Then each one's faults are all forgot,
Vanish'd as though we saw them not;
To nature's failings *deaf* and *blind*,
And each for Jesu's sake is kind."

Come then, ye followers of the Lamb, keep him still in view. On his saving merit by faith depend; for his divine teachings daily wait in prayer; his reigning sovereignty adore; and testify openly that grace reigns through righteousness unto eternal life. Remembering, also, that "He hath set us an example, that we should tread in his steps:" while also this exhortation stands addressed to all who love him,—“be ye followers of God, as dear children, and walk in love.”

GAIUS.

Suffolk, June 23, 1828.

(For the Spiritual Magazine.)

THE LORD'S READINESS TO SAVE HIS PEOPLE.

A GREAT deal of painful anxiety is felt by many under the first awakenings of the Holy Spirit respecting the Lord's willingness to save them; for, a very common sentiment is indulged, that they are the worst of sinners; the number of sins that they have committed far exceeds the amount of any other; that their crimes are blacker than any, and cannot believe the Lord will save them.

Hoping these few feeble remarks may fall into the hands of some that are weary and heavy laden, I would most seriously and affectionately call their attention to that very striking scripture in Isaiah xxxviii. 20. "*The Lord was ready to save me.*" So said this holy man of God; and so can many of the precious sons of Zion say they have found and felt the full force of the words, in soul, bodily, family, national, and church troubles.

The scriptures teem with proofs of this delightful sentiment, the readiness of Jesus to save. Let us look at the cases of some who are lifted up by inspired men, as beacons on a hill, for the information and consolation of the ransomed of the Lord, who have not at present any assurance of their lives. Our first and fallen parents were in a hopeless, hapless case, after eating of the fruit of the prohibited tree. And Jehovah extorts this affecting confession from Adam, "I was afraid." Afraid of the anger of God. Afraid his soul was lost for ever. Afraid there was no mercy for him. Afraid that hell would be his eternal portion. Gen. iii. 10. But Adam's thoughts were not as God's thoughts, for, in the 15th verse we find "*The Lord was ready to save him.*"

Here are three most marvellous subjects. First, here is the head of all the human race ruined and wretched. Secondly, a Saviour prepared to save him. And, thirdly, Jehovah so condescending as to preach this great Saviour, and this great salvation to fallen man. Another eventful circumstance we meet with in Gen. xxii. confirming the sentiment of "the Lord's readiness to save his people." Abram is commanded to offer up for a burnt-offering his favourite son Isaac. He had a father's feelings; but his God must be obeyed. Abram might have said, why may I not offer a similar sacrifice to Adam's? The firstling of the flock as Abel, and the fat thereof? Or the clean beast, or the clean fowl, like Noah? No; it must be his only son Isaac. Well, we read of no reasoning about these orders, but he obeys. He takes the cleft wood, the smoking fire, the sharp knife, the twisted cord; and the altar is built, the victim bound, his hand is lifted up, but the Lord is ready to save him.

We may gather from Jacob's history several facts that bear upon our subject; one must suffice. In consequence of an old grudge that had long been growing in Esau's bosom, he comes to meet

Jacob with four hundred men, which fills him with fear ; he spreads his case before his God ; his brother's enmity, his four hundred men, his own inability to meet such an army, his utter unworthiness of the favour and protection of the Lord, his faith in former promises, and a hope he will now deliver. And here God again proves how ready he is to save. He comes down and wrestles with Jacob ; he permits Jacob to have power with him, and to prevail ; changes his name ; blesses him ; favours him with a sight of God in Christ ; subdues the enmity of Esau ; they meet and part friendly. All proving that Jehovah hears and answers the prayers of his people ; and that he is ready to save them.

But we pass on to another proof of the Lord's love. The descendants of Jacob had become residents in Egypt ; but the Lord had limited the period to four hundred and thirty years, then they were to leave that land of idolatry. Pharaoh receives orders to let them depart, but he will retain them if possible ; and many mighty miracles are wrought ; but nothing makes any impression upon this monarch's mind, until death comes into his palace, which terrifies him for a time, and Israel are ordered out, and out they go the self-same night. *Exod. xii. 41, 42.* God is true to time. These people march to Migdol, and the sea, and their troubles commence. Pharaoh laments his letting Israel go, orders out and sends his soldiers after them ; they overtake them in their camp, and threaten their destruction ; there seems no possible nor probable way for them to escape, no human hand could help them, and destruction seemed at their door ; but there is a God at all times ready to deliver his children out of distress when they cry unto him. So it was here. They stood still, they saw the Lord their Saviour, and the salvation he wrought for them.

Not to pass over the history of Esther ; the people were doomed to die, the day was decreed, the death-warrant was signed, the executioners were appointed, and the enemies of captive Israel concluded the deed as good as done. But these children cry to their Father in their affliction, and he is ready to save, and did save them ; while those who had no mercy, have now no mercy shewn them ; and the gallows Haman had made for Mordecai, proves now to have been made for himself. Thus Israel's God will hear Israel's cry, and will help them.

But we will hasten to Hezekiah, the speaker in our text. He was very much distressed by the Assyrians ; they threatened to ruin his capital, and to annihilate his kingdom ; an insulting letter was sent, which this good man took up to the temple and spread before the Lord, and he was heard in heaven, succour was sent to hold out against the enemy, and these people found that the salvation of the righteous is of the Lord, and that he was their Saviour in every time of trouble, for these Assyrians were put to the sword by thousands by an angel of the Lord, while his own people were hid in the hollow of his hand.

After this providential deliverance, a most grievous affliction fell upon this good man, which made him think the Lord had left him, that he should see him no more; he was oppressed, and prayed to his Saviour to undertake for him; he sank into the pit of corruption, and concluded his days were departed and removed like a shepherd's tent. But he found the Lord ready to save him; and so he expressed himself, for the comfort of all who came after him. The Lord, in love to his soul, undertook for him, delivered him out of the pit of corruption, cast all his sins into the depth of the sea, blessed the remedy used for his bodily complaint, and put a new song into his mouth—"the living, the living shall praise thee, as I do this day." And millions of the ransomed race have again and again adopted this monarch's motto, "*The Lord was ready to save me.*"

We might revive in our remembrance the situation of Peter sinking in the sea; he found an answer to his prayer; his Lord was ready to save. As soon as Peter presented his petition, the helping hand of God was stretched out. So it was with the thief upon the cross; "Lord, remember me." "This day shalt thou be with me in paradise," was the gracious reply.

What a spring of everlasting consolation is continually running from the ocean fulness of our Jesus, so blessedly calculated to comfort those who are labouring under the mental malady of sin. It freely runs in the precious promises, and is freely proclaimed in the glorious gospel of our God, and is sweetly enjoyed in the souls of saints, and the Lord God, the Holy Spirit, is frequently pleased to enable the poor oppressed, sin-burdened soul, to see how ready Jesus is to relieve and save them; that he left the blessedness of heaven and the bosom of his Father, to shed his blood to ransom them; to get a righteousness ready to justify them from all things; to open a fountain ready to wash away all their guilty stains; to be bruised that they might be healed; to be a man of sorrows, in time, that they might have eternal joys; to be made a curse, that they might be blessed; to be stripped, that they might be clothed; to wear a crown of thorns, that they might wear a crown of glory; and to die, that they might live. And may this Almighty teacher shew to every trembling, doubting soul, who may read this, the readiness of Christ to love, pardon, accept, and save them; then they will, as Hezekiah did, sing the Lord's song all the days of their life in the house of the Lord.

Hampstead, Nov. 20, 1828.

JAMES.

THE BELIEVER'S STRENGTH AND SHIELD.

(Concluded from page 235.)

Secondly. He says, "my heart trusted," or in other words *relied* on the immutable promise of Jehovah. Now two things are necessary to induce confidence in a friend. An intimate knowledge of his ability to perform the thing promised, and his faithfulness and wil-

lingness to execute the purpose designed in our favour. In that proportion will be our reliance on his aid. Yet that fickleness may be ascribed to earthly friendship, which cannot, in the remotest degree, apply to the unalterable friendship of Jesus; and, consequently, the believer has more encouragement to rest on his promise than on any other. We may have a friend fully disposed to serve our cause, but at the period when his purpose is ripe for execution, his arm is suddenly paralyzed; or he may be induced to revoke his promise, and to change his prematurely conceived inclination from circumstances then unseen; or from a natural mutability of habit he may wish, even at the expence of principle, to transfer his favours to a more recently discovered object. The object of his promise may forfeit all claims for favour from unworthiness. An undue regard to personal advantage may sever in twain the bond of friendship; and a thousand other revolving circumstances may cut the brittle thread, and finally debar its subject from attaining the promised boon. But, blessed be God, in Jesus is almighty power to accomplish all he has promised in him, and in his heart is an infinite measure of willingness and love, which insures the fulfilment. All the promises of Jehovah are made over to his chosen in Christ, for his own sake, and not with an eye to their obedience; so they never vary with their frames, but remain unchanged by the evolution of time, and its changing scenes. No causes existing in them can induce the shadow of a change: they are as immutable pillars of brass. They embrace the welfare of every humble recipient of mercy in their fulfilment; but, being made more immediately and expressly for the developement of the glory of God in Christ, they are ushered into being entirely independant of natural agency. Every blessing which descends to the elect through this divinely appointed medium, flows solely from the covenant faithfulness and love of a triune Jehovah; is deposited in Christ the Son, and bequeathed by him to all his children; to be imparted by God the Holy Ghost at the well appointed season.

A true knowledge of Jehovah as referred to, lies at the very root of an unshaken reliance on his arm. Why did the sweet singer of Israel commit his trust in the Lord? Surely the reason is obvious and can only be solved on the ground of his views of the omnipotent power essential to his deity, and his faithfulness, and other attributes which define his nature. By the eye of faith he beholds his eternal security within the impregnable fortress, and his rich title to all the blessings of the covenant, in which is provided all needful supplies to sustain him throughout the desert. In fine, he saw through the heavenly telescope that Jesus was his great salvation—all his salvation, and no where else but there. Hence results the reliance of his faith amidst the storm.

Thirdly. He experiences the gracious results, "help and joy." His language is now "rejoice not against me, O mine enemy." In seasons of greatest extremity deliverance is often most near, when unsought for, and but little expected; while the soul clings to any carnal subterfuge

in the storm, the tempest howls more hideously and deafening, and the clouds of sorrow assume a denseness more terrific. Such is the way infinite wisdom has devised to increase our faith and reveal his glory. Had the supplies of Elijah have arisen from the brook and the help of man, the faithfulness of God would not have been so conspicuously manifest. Had not the little stream dried up, and every earthly refuge failed him, where would have been the wonders Jehovah wrought by the supplies afforded him, in a way too, contrary to the course of nature? Had not the widow's meal and oil been well nigh spent, there would not have been scope for the mysterious increase of the one, and the abounding of the other, all of which develope the divine glory. And, my brethren, it is in this way the Lord empties his people from vessel to vessel to fulfil his promises, and to secure to himself alone our notes of praise. He it is that shuts up every spring at his sovereign pleasure, and none but him can open them. He opens doors in his wise providence to yield us all needful supplies, which none but him can shut; and in all his conduct the assigns not to man the reason why. But in the glass of his word faith perceives that his design is fraught with love, and is purposed to stain the boasting pride of mortals, and to furnish them with renewed matter for an anthem. And who can recount the transporting melody which arises from a deliverance thus effected, and the sweetness of the acknowledgment comprehended in our responsive hallelujahs? The carnal mind of the regenerate would doubtless choose deliverance in any other way less mortifying to the flesh, but this is not correspondent to the purpose of Jehovah. We propose, he disposes; and in every way he blasts our gourds when they oppose his will and counteract our peace; and when the fair designs we scheme run counter to his glory, they will be defeated by a removal of the fond idol on which our hearts are doating. In the end we have to praise his name for answering prayer for faith by crosses, and to adore the wisdom of the plan, while we "rejoice (with the Psalmist) greatly in him."

Lastly. Here is the language of exultation, and the triumph of a full assurance of faith. When the soul is happily introduced to his place of refuge, and is secluded within the munition of rocks in perfect assurance of his safety, he rests from his labours, leans on the arm of his beloved, and rejoiceth triumphantly in him. His mind has been wearied in the pursuit of supplies from earthly sources, and sickened by repeated disappointments, which, though they loudly admonished of the vanity, still he is prone to seek them, and often does, but it is his burden and infirmity. As Jehovah's faithfulness is revealed in his experience, he derives a knowledge which no power can gainsay, or revoke; and thus he learns to triumph in it whether he remains on Tabor's mount, or sojourns in the lonesome valley. When surrounded by darksome clouds, his judgment acquiesces with the purpose, and triumphs in his love. In seasons of deep affliction and trouble, his faith, grounded on the covenant promise and oath, looks through the sable cloud, believing that the day spring from on

high will again visit him. He knows there is no cause for triumph but in the Redeemer; but, on the contrary, a sight of himself begets deep humility, bitter self-loathing, and abasement in the dust. It is only as the Holy Ghost directs his eyes from the impurity of this contaminated fountain, and transfixes them on Jesus, that he effectually triumphs in his love with unwavering confidence.

Every storm of tribulation, as it is designed, shall surely strengthen the root of faith; and, when sanctified, increase the believer's knowledge of the mysteries of redeeming love. Inferring from the past kindness of his gracious Lord, he hopes for the future, and derives consolation from an immortal uncorrupted source.

How blessed it is to triumph by faith when Satan accuses. Conscience admits the truth of his accusations; but the knowledge he has obtained of Jesus, and his interest in his blood and righteousness, is a mighty weapon of defence; when he is enabled to wield it he becomes triumphant over him. The world frowns, but Jesus is his friend and elder brother. Carnal self usurps authority and attempts to reign, but Jesus is near and precious to his soul. He is his invincible shield and fortress, so that he need not fear.

And to sum up the matter, Jesus is his all and in all, and all his salvation: that he is so renders salvation doubly precious. Since Jesus is from first to last the subject of thy song, O believer, rejoice greatly that the anthem of redeeming love will never end. Millions of ages will roll away, and millions more, more numerous far than the bloom of spring, or the grains of sand on the sea-shore, shall run their ample round, but the song of praise begun below will only be commencing, and will never cease. Loud hallelujahs will resound from all the saints throughout heaven's vast concave; and its harmony will continue from everlasting to everlasting to God and the Lamb—hallelujah! hallelujah! Amen and amen.

Aug. 18, 1828.

AMOR VERITATIS.

(For the Spiritual Magazine.)

THE IMPOSSIBILITY OF SEPARATION FROM THE LOVE OF CHRIST.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake are we killed all the day long, we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us."—Rom. viii. 35—37.

THE chapter from which these words are taken, abounds with the most important truths. It begins with no condemnation to them that are in Christ Jesus, and ends with no separation from the loving-kindness of the Lord. It sets forth the eternal purposes of Jehovah in the predestination, effectual calling, and final perseverance of the saints. It shews how the love of Christ bears them up under all trials and difficulties, and ensures them support through all the waters of tribulation to eternal glory. Having set forth the truth, the apostle

challenges as it were contradiction. "What shall we say to these things?" Who shall dare to call in question the equity of Jehovah in the eternal election of his people, or assert that the purposes of divine mercy shall fail? What earthly or satanic power shall separate us from the love of Christ? Shall trials, or persecutions? We overcome all in the strength of Jesus. We bear the terrors of persecution and death in the name of our all victorious Jesus; knowing that "neither death, nor life," &c. Permit me then to call your attention, beloved in the Lord,

1st. *To the glorious subject which St. Paul sets before us.*

2nd. *To the important question which he proposes.*

3rd. *To the triumphant answer which he gives.*

1st. *The glorious subject which St. Paul sets before us.* There is no subject more precious than that of the love of Christ. Compared with this, all the brilliant exploits of heroes, all the illustrious deeds of philanthropists sink into nothing. If we reflect on the glory of the Redeemer's character, as the eternal God, surrounded prior to his incarnation by cherubims and seraphims, who continually set forth his praise; if we reflect on the characters entrusted in the Redeemer's loving-kindness, their deep depravity and rebellion by nature; if we reflect on the blessings that flow from his loving-kindness, all the blessings of time, and all the glories of eternity, we must exclaim, *how great is the love of Christ!* If we reflect on the nature of the Redeemer's loving-kindness, and view it in its eternal origin, and everlasting duration, that it bestows blessings unasked for by sinners, and when sin hath abounded, this causes grace to superabound, we must exclaim, *how great is the love of Christ!* But in what way is the love of Christ manifested? Here, my brethren, a vast subject opens before us, for all that the church triumphant above, and all that the church militant below receive, is from the love of Christ. Millions of ages will add to the happiness of the redeemed, and yet all that happiness will be from the love of Christ. *The love of Christ appears in his covenant engagements.* The oracles of truth assert that an everlasting covenant was made between the Father, Son and Holy Spirit; in this covenant Jesus engaged to be the surety of his people, and to bear all their sins, and to work out for them an everlasting righteousness. He engaged to open for them the realms of light, and to bring them through all the afflictions of the world, and the temptations of Satan, to glory. Nor did his loving-kindness end here, for he engaged to sympathize with them under all their sorrows, to bear with all their infirmities, to help them in every time of distress, and to succour them in every time of temptation. He engaged to give them strength for every time of need, to uphold them under all their weakness, to strengthen them against all the assaults of Satan, and to bring them to immortality and eternal life. All, therefore, that the Redeemer now does for his people, is but fulfilling his covenant engagements; and when we consider that the Redeemer had no need of sorrows, that it was his own sovereign will that led him to engage to be their surety, we must exclaim, *how great is the love of Christ!*

The love of Christ appears also in all the transactions of his life. Having engaged in the eternal covenant to die for sinners, he at the appointed season left the realms of glory. He was born in the most abject state of poverty, submitted to toil and weariness, and endured the contradiction of sinners. Malice assailed every step he trod, and his miracles were imputed to satanic influence. But intent on the work of his people's salvation he went forward; he cheerfully submitted to pain and ridicule, that they might live for ever. As the period of his mortal life drew to a close he endured the utmost grief. In the garden of Gethsemane his sweat was as it were great drops of blood falling down to the ground. In the anguish of his soul he exclaimed, "my soul is exceeding sorrowful even unto death." At length he was led to the brow of calvary; his sacred body was suspended on the cross; the crown of thorns pierced his sacred temples; the nails lacerated his hands and feet, and his insulting foes derided his dying agonies: but having finished the salvation of his elect, he exclaimed, "it is finished," and shook the gates of hell. Who that reflects on the dignity of the Redeemer; who that considers his foreknowledge of all the ingratitude and rebellion which his people would manifest, but must exclaim—*how great is the love of Christ!*

The love of Christ appears also in all his operations of grace and mercy towards his people. Having made full atonement for the transgressions of his elect, he calls them by his sovereign grace from the world. He speaks to them as he did to Zaccheus, and they hear his voice, and receive him joyfully. He leads them into the truths of his word, and gives them that faith by which they say, "my Lord and my God." He comforts them under all their trials, and when most distressed, then visits them with the joy of his salvation. He makes a way of escape for them in times of temptation, and sends his ministering servants to speak comfortably to them. He supplies all their temporal wants, directs them in the path of providence, shelters them from all the storms of adversity, and defends them from all their foes. He opens to them the blessings of his grace, gives them faith to plead his promises, and enables them to wrestle with him as Jacob did, saying, "I will not let thee go." He intercedes for them at his Father's right hand, and demands as the purchase of his blood their eternal happiness. When we reflect on the blessings that the believer daily and hourly receives, the comforts which the Lord vouchsafes to them, the sympathy which he manifests under trials, we may well exclaim,—*how great is the love of Christ!*

But we must extend our thoughts beyond the confines of this world, we must realize that glorious state which Christ hath prepared for his people, in order to form correct ideas of his love. But how shall I describe this state? It is a state of pleasure—pleasure flowing from continual intercourse with the Father of spirits, and the enjoyment of his favour; pleasure resulting from continued discoveries of infinite wisdom and love. It is a state of happiness. There the din of war, the voice of sorrow, is never heard; there is happiness coeval

with the existence of Jehovah. It is a *state of uninterrupted devotion*. There the saints perpetually worship God in the beauties of holiness, they pour forth their souls in grateful strains for redeeming grace, and preserving mercy. But imagination fails in describing the glories of heaven. Collect together all the various expressions respecting it, consider the happiness which must be derived in that state where there is perfect holiness, and after all we must acknowledge that eye hath not seen, nor ear heard, &c. But all these blessings flow from Christ : it is his presence that constitutes heaven, his grace that brings sinners there. If then we consider all that Jesus did for sinners in eternity ; all that he does in time ; and all that he will do for his people when time is no more, must we not say—*how great is the love of Christ !* Could we at this moment view the whole elect multitude, and see how Jesus is supplying all their wants, sympathizing with them under their trials, directing and blessing them ; could we ascend to the heights of glory, and see the happiness of the glorified spirits ; could we open that treasury in which blessings beyond the power of calculation are treasured up for sinners, we might well exclaim — *how great is the love of Christ !* But what tends to render the love of Christ so precious is, that it is equal towards all the saints. A great difference may exist between them as it respects the strength of their faith, the extent of their knowledge, and depth of their experience, yet the same Lord is rich to all ; all are interested in the same favour, and shall not perish, but have everlasting life. The love of Christ is also unchangeably the same. The believer may be tossed with tempests, he may be exercised with doubts and fears, but still Jesus rests in his love. He knows not the shadow of a change, and ever views his people with delight. Nor can the loving-kindness of Christ fail, “for whom he loveth he loveth without end.” My dear brother who art often weighed down with trials, lose sight for awhile of your trials, and consider the love of Christ. Recollect what you were in the Redeemer’s view when he first undertook your cause, what love he bore towards you when he died on Calvary, what love he has manifested towards you since he first said, “thou art mine.” Consider these things and wipe the tear of sorrow from your eyes, for you are all that you can be in endearment to Christ, and he is all that he can be in love and preciousness to you. Fixed in his heart you remain for ever, and though you see him not, yet with everlasting kindness he remembers you.

But, in proceeding secondly, to the interesting and important question which the apostle proposes, who shall separate us, &c. This question is of the utmost importance, for if any thing could separate from the love of Christ, then all the hopes and prospects of believers would be vain, and the glory of the Redeemer in presenting his people as a glorious church before the Father, wholly done away.

CLERICUS.

(To be concluded in our next.)

ORIGINAL ESSAYS.

XLV.

CHARACTER OF CHRIST, REPRESENTED BY THE ROSE
AND LILY.

THERE is no exterior subject can form so pleasing a theme for contemplation as the fair adorning of nature, when she is arrayed in her richest vesture, "when the pastures are clothed with flocks, and the valleys are covered over with corn; when the little hills rejoice on every side and shout for joy." The reflective mind experiences new delight as he views the grand expanse around him, and, while the dazzling splendour and enlivening charms which surround him are totally lost to the busy crowd, and disregarded by the heedless passenger, the bleating of the flocks in the mountains, the little purling stream at its foot, the fine azure of the vaulted roof above him, and the lively and umbrageous green on which he treads, and which environs him about, with a thousand other beauties too multifarious to mention, are avenues through which he receives a refinement of transitory pleasure. Hither the limner resorts to copy the fair landscape on his page. If his mind be tranquil he enjoys the scene, and describes it in proportion to the maturity of his art: but his every effort to give originality to his painting, and to define the liveliness of hue which embellishes the animating scene, must fail. He may emulate, but can never truly resemble the beauties which enchant him, much less express the rays and motion which add additional radiance to the whole. He may attempt to illustrate life by his variegated hues, but cannot exhibit it as it is, and even when he has exhausted all his store of genius and wisdom in representing it, however elaborate and attractive to the eye his picture may be, it will be devoid of animation, which is the chief property which gives relish to the view.

So it may be said of Jesus, his loveliness cannot be pourtrayed. Vain and fruitless will be the purpose, and useless will be the endeavour to speak of him who is exalted above all blessing and praise as he is. What that marvellous assemblage of beauties is which rests in this grand centre, can only be fully revealed in the beatific vision. We wish not, nevertheless, to be surpassed in our description of him, whose resplendant beauties constitute, irradiate, and heighten the charms of animated nature by the pencil which so aptly pourtrays the created scene. We would not that the mere casual or stated observer of nature's magnificence should feel more interested therein than we are to extol the infinitely superior glories of their divine original; we would not be outvied in our ravishing contemplations of this celestial grandeur, by the inferior and comparatively insipid joys which accompany finite satisfaction. We, therefore, under the mighty

influence of conscious weakness look upward by the eye of faith, hoping to receive some precious gales of heavenly grace, some delightful breezes of the Holy Spirit to re-produce our admiration, and waft our flight to Calvary, that our spiritual sensibilities may be quickened afresh by the unction of his love, and be embalmed by the exhilarating sweets which, like ambrosial fragrance arises from the life, and death, and sacrifice of Jesus. We are not dispirited because we cannot to the full explore his boundless beauties, but rather rejoice in the sweet thought that they rise infinitely above all figures to represent them, and are far beyond the utmost soar of the most extended meditation even to conceive of them, more than by a glimpse but dimly seen. Notwithstanding, we feel a heavenly flame enkindling while we gaze on his surpassing loveliness, and as he is pleased to discover himself in the communion chambers of his love, we esteem him more to be desired than rubies. It is our most sacred delight to feel a oneness of spirit with him, and to have our minds imbued with the fruits resulting from these meditations into which the Holy Ghost so happily leads the soul. With such attractions as his solar rays inspire, it would be surpassing strange did we not covet, as our highest honour, a seat low at his blessed feet, there to exult in him, and to exalt him as the "chieftest among ten thousand and the *altogether* lovely."

It requires not extraordinary skill in an artist, or the maturity of a finished judgment to discover the due effects of light and shade upon his painting, nor the stretch of superior sagacity to select a proper situation to exhibit its colours to advantage. He knows full well that the richness of their hues will best appear by lively contrasts happily interwoven, and that the measure of light which would overpower the fruition of his toil and eclipse its lustre, must be excluded. Hence he surrounds it by twilight shades, that its vivid colours may assume a brilliancy more attracting and manifest to the observant eye. Is such the wisdom of the artist? How immeasurably so is the wisdom of Jehovah exemplified in his appointment of the blessed mission of our salvation.

"The God shines gracious through the man,
And sheds rich glories o'er the whole."

The essential and undervied perfection and lustre which the inimitably blessed Redeemer possessed, are properties which he eternally possessed in himself, being co-equal and co-eternal with the Father and the Holy Ghost. That his glories might be revealed in a way connected with the eternal happiness of his chosen people so as to redound to his glory, the ever-blessed God, in the person of his Son, laid aside the splendid robes of deity, and assumed their nature. Beholding him in this habiliment of clay, he is represented as the rose of Sharon, being full of delight and communicable graces to his redeemed, and like the oriental lily, is exalted in majesty, spotless in purity, and complete in beauty.

The retired and lovely situation where roses and lilies grew in

Palestine, very suitably conveys to the spiritual mind some faint conceptions of the Redeemer's grace and fulness. The plains of Sharon, so called from their fruitfulness, were admirably adapted to exhibit the native charms of the ruddy rose, and the valley of Engedi from no less a cause, is suited to shew the modest purity and grace of the unassuming lily. Never did roses assume so bright a hue, or lilies appear so lovely as in their native soils. There was a peculiar property in the air, and an adaptedness in the earth in which their fibrous roots were embedded, to produce their comeliness of complexion, and gracefulness of shape and beauty, and perfume the atmosphere with balmy sweets.

The church compares her beloved, in her song, to these figures, to denote his exceeding riches, incomparable sweetness, and immeasurable fulness of every thing that is blessed. And how infinitely more luxuriantly does the ever glorious Jesus extend his roots in an insalubrious soil? How gracefully does he unfurl the beauties of his vesture, as he grows from childhood to youth, and from youth to manhood. The very surrounding shadows which are designed by men to becloud his lustre, serve as mediums to reveal them: witness Gethsemane. Even there, though his very disciples forsook him in his midnight hour, amidst the howling tempest he expanded his blossoms to the full, and conveyed an odoriferous fragrance throughout the valley which environed his sacred person, and impregnated the spiritual atmosphere with reviving influence, more costly and inestimably precious than the grateful frankincense of the merchantman. Like the lily his situation was lowly: he commenced his career in a manger, he finished it on a cross, where his humility shone conspicuously in the zenith of perfection. Here he opens up to his saints the lily-like purity of his bosom, and shews them his cabinet of love, rising superlatively lovely as he terminates his work. Blessed contemplation! with what majestic sweetness did this illustrious lily recline his beauteous head on Calvary's brow, when, mantled in the awful gloom of stern wintry blasts he fell a noble sacrifice to justice, and took possession of the last asylum of mortality. Sacred employ! His redeemed, in the performance of his funeral obsequies, from the rugged tree to this gloomy receptacle of the dead, sing of his beauties in animated strains, which never appeared to them more lovely and resplendant than when he suffered, bled, and died.

Astonishing love! Was the situation of this beloved antitype, whom the figures typify, among friends? no; he was surrounded by the brambles of a perishing world, and annoyed by bitter foes and opposing enemies. The recital of his life has furnished evidence of the unfriendly soil in which he grew. But thus it became him to inherit the curse none but himself could sustain. Active in the fulfilment of all righteousness, and passive in the endurance of the weighty sentence due to transgression, he passed onwards to his heavenly courts despised and rejected of men, where he at length

arrived in the high character of an immortal conqueror over sin, death, and hell. In this view we reiterate with the poet,

“White is his soul, from blemish free,
Red with the blood he shed for me.”

It is scarcely possible to introduce more appropriate emblems than the rose and lily to illustrate the amiability of Jesus, who is so truly compared to the fairest rose without a piercing thorn. He is the light of the world, and the incense and glory of his church. The noble simplicity of the lily, while it is lost to the blind and to the unobservant eye, gains the admiration of its attentive beholder. The graceful shape of the rose and the bloom of its complexion, added to the agreeable perfumes its expanding buds and flowers transmute, renders its native station inviting to the senses; but without the genial rays of the sun, on whose influence it depends for life and beauty, it cannot endure a solitary blast, but must recline neglected on its stem, or fall despised and lifeless to the ground.

The beauties which blush in rich suffusion, and more than ten-fold loveliness in the fair countenance of Jesus, and shine forth in his person like the sun in its strength; the intrinsic preciousness of his blood as the victim of atonement, and the immaculate comeliness of his righteousness, are exhibited only to his church. In the inclosures of Zion he blooms in splendid magnificence. There above all others he is seen lovely, and felt to be super-eminently attracting. There he enamours by his charms in the enjoyment of fellowship with him, and there he allures by the tranquil whispers of his love. And indeed there was a peculiar dignity in his aspect, which constrained multitudes to throng around him to behold his attractions, and to hear the various discourses he delivered, which were dictated by consummate wisdom, and uttered with all the vivacity and commanding power of persuasive eloquence that riveted their attention. Thus he left to unborn ages masterly specimens of his power and wisdom, which have become standing memorials of his unequalled greatness. In him alone it could be said, that with the ferocity of the lion of the tribe of Judah when ravening for prey, he displayed all the meekness and gentleness of an inoffensive lamb.

What is presented to the view in these metaphorical allusions to represent purity and loveliness, is more than revealed to the believer in the person of Immanuel. In the grace which gave birth to the wondrous scheme of man's redemption, and all the subsequent openings up of the vast subject, which kept pace with his footsteps up to the period of the full ratification of his treaty, and entrance into paradise, the brightest glory of this illustrious prince of life shines superior to them all.

The purity of the modest lily, and the crimson tincture and fragrant emanations of the blushing rose, direct our meditations in turn to the more exalted and extatic theme — the life and passion, or the active and passive obedience of our blessed Saviour for his church. In

allusion to his active and unsinning obedience, the prophet exhorts the church to awake from her lethargic slumbers, and "put on her *beautiful* garments;" and in other words to the same purpose he says, "arise, shine, for thy light is come, and the *glory* of the Lord is risen upon thee." Surely no assemblage of words can be more expressive of the glorious nature of her garments thus finely wrought. They are compared to light—light is a pure and perfect principle, it cannot associate or mix with darkness, which are totally dissimilar in their properties, and are distinguished by their opposite action and influence. Still more impossible was it for this splendid robe of righteousness to contract the defilement of sin, though the Redeemer to accomplish his work voluntarily became sin for his people, and suffered for them justly to the full, all the penalties due to their infinite offence.

The Psalmist in descanting on this sublime subject, compares the beauty of this princely vesture to "wrought gold," and "raiment of needlework," which sent forth an incense like the "smell of myrrh, and aloes, and cassia;" thereby intimating its value, the superiority of its workmanship, the incomparable fragrance of its perfume or influence, and the everlasting duration of its nature. And Oh! how infinitely past comprehension does the purity of his righteousness surpass the comely whiteness of the lily, and the robes which earthly princes wear! There was not a precept the perfect transcript of divine purity—the law, enjoined, but he rendered prompt obedience to it. Every enactment of that model of perfection had its fulfilment in him, and every action of his life, and the circumstances connected with his death, when he met to the full all the demands of justice, bear infallible testimony to the uncorrupted nature of this costly robe, and its intrinsic value.

Jesus himself, the blessed Bridegroom of his church, beholding his bride arrayed in this princely garment of immaculate purity, compares her to a lily, yea, to a lily among thorns, Song ii. 2. Are they thus lovely in his sight? How incomprehensibly lovely did he appear amidst the sharp thorns of a perishing, dying world! How holy, harmless, and undefiled was he! every word and action, and all his motions and thoughts exhibit inimitable perfection. It is his presence that gilds the scene with captivating delights, and heightens the glowing blush on nature's cheek; and when he withdraws his beams, the rose fades in our estimation, and the lily grows dim in our view. It is his presence gives a zest to every enjoyment, it is his absence from the soul is a source of abundant sorrow, which nothing earthly can counteract, which the possession of no worldly boon can compensate.

How peculiarly endearing is the view of this sin-atonement Lamb in his high office and character of an advocate. Here again he is depicted by the pureness of the lily, and by the shaded crimson of the rose. His spotless righteousness, and the crimson tide which flowed from his gaping wounds, while they insure success to our

cause, speak peace and pardon in mellifluous accents, and increase our debt of obligation to an extent absolutely measureless and without bound.

Oh ! what matchless advocacy was that which flowed from his lips to his heavenly Father in the cause of his people, secluded from the din of war and strife of tongues, within the precincts of the retired valley, bounded on the one hand and on either side by mountainous heights, and the majestic heaving of the bosom of the restless ocean. Here he frequently resorted, saluting the evening vespers as favourable to the performance of his devotions. In this sacred asylum, with the starry heavens for his sounding-board, nature's carpet for his platform, and the murmuring ocean for his auditory, he wrestled, he pleaded, he spent whole nights in prayer, regardless of fatigue or cold. What a climax of affection ! And how deplorable is that condition which required such special sacrifices ! Surely, were not our hearts more hard and flinty than an adamant rock we could not even look at the agitated surface of the mighty deep, the solitude in which he so eloquently breathed out his supplications to his Father ; the clay-cold couch on which with an agonizing spirit he knelt to supplicate our cause, and the events attendant on his message of love and mercy, without giving full vent to the enkindling motions of love, and joy, and gratitude.

We have briefly glanced at the situation of this illustrious King of saints in the characters of the rose of Sharon, and the lily of the valley ; we have been admiring his beauties with glowing delight, and for a small moment we would contemplate his duration.

All created delights, and these figures amongst their number, are mortal. The verdant leaf soon withers and decays : the lively graces, the expanding flower unfolds, soon fades away and dies. But Jesus ever lives, and blooms the fairest of ten thousand fairs. Once he blossomed here, now he is transplanted in the celestial bower, and shines superlatively brilliant. True, he was destined to flower in this world, and to stand like a meek and lowly lamb at Pilate's bar of judgment, and subsequently to inherit the cold tomb, but he has risen again leading captivity captive. He now unfurls to his disembodied saints the full glories of his presence ; and to his saints below he often exhibits the wounds he received from the nails in his hands and feet, and cruel spear which pierced his side, and with sweet and endearing accents invites them to draw nearer to him, and bids them be of good cheer, saying to them as they come, " all this I bore for thee." What immortal bloom is this which is hereby presented to the eye of faith, which outvies a thousand lesser beauties ! Oh ! my soul, exult in the sweet and cheering thought that thy garments of celestial glory are equally as unfading as the adored person of the donor ; that the starry crown thou inheritest is everlasting, and shall ere long adorn thine head, and that the wedding raiment of thy Saviour's righteousness shall soon array thy soul and body, without either waxing old by age, or corrupting by the fell ravages of the

destructive moth. The robes of righteousness in which all his saints are clad, and shall therein appear, are so pure, so perfect, so durable, that no number of ages can sully their brightness, add to their glory, or exterminate their existence. They are inextinguishable and unfading as the glory of the heavenly crown is dazzling; which uncreated crown shall sparkle and shine for ever and ever. Amen.

(*To the Editor of the Spiritual Magazine.*)

ON THE BISHOP OF LONDON REFUSING THE USE OF A
PULPIT IN HIS DIOCESE.

Sir,

YOUR kind insertion of the following circumstance, which I cannot help regarding as one of the grossest violations of christian charity which has occurred in the metropolis for many years. I refer to the prohibition, of the Bishop of London, of the use of Christ Church, Newgate Street, for the Annual Sermon, on behalf of the "Book Society for promoting Religious Knowledge among the Poor;" an act, which has astonished the liberal and enlightened of all parties—which has humbled the best friends of the established church—and which has already caused her enemies to triumph.

I beg, first of all, to state that notwithstanding the signature which I shall affix to this letter, I do not address you officially. I am responsible for whatever sentiments may be expressed, and whatever language may be employed. What the committee may feel it right to do, in their collective and official capacity, I am not prepared to say.

The Society for promoting Religious Knowledge among the Poor was established in the year 1750; its design is sufficiently denoted by its title. As it had no sectarian object to accomplish, so nothing sectarian is expressed, either in its designation, its constitution, or its laws. Its committees have always been composed of churchmen and dissenters indiscriminately, and have been chosen from time to time, not because of the particular communion to which they may have been individually attached, but altogether because they have possessed those qualifications which were deemed necessary for the right discharge of the duties to be performed. The books selected for circulation have been those which have been thought in the cool dispassionate judgment of the committee best calculated "to promote religious knowledge among the poor." The committee never made it an object of inquiry whether the works proposed were written by churchmen or dissenters, but simply whether they were adapted to advance the sole object the society had in view. An institution so truly christian in its character, and so eminently calculated to help forward the cause of "pure undefiled religion," was likely to attract, as the Book Society soon did attract, the wise and benevolent of all parties.

It has continued in its interesting career through the long period of its operations under the smiles of heaven. No party feeling has marked its progress—no jarring discord has disturbed its harmony—

no voice was heard but to pronounce its praise. Let then the public judge what must have been the surprize and dismay with which the committee were overwhelmed, when they received intelligence that a christian Bishop had suddenly closed the doors of a church against the assembling throng, and forbidden that the cause of such a society should be pleaded within the limits of his episcopal jurisdiction. And why has this prohibition been issued? For no other reason, than because dissenters are united with churchmen in seeking to promote religious knowledge among the poor! I have before me a list of ten churches within the diocese of London, in which sermons have been preached, and collections have been made, on behalf of this institution; and in some of them, a second and third time. Indeed the society has never been refused the use of any church on such grounds as the Bishop of London has thought it right, in this enlightened and liberal age, to prohibit the use of Christ Church. By pursuing so different a course to that of his predecessors, in the episcopate of London, does his lordship intend to cast a reflection on the character of those who occupied the same important elevation to which he has attained, including the venerable and beloved PORTEUS, to imitate whose virtues, and to catch whose spirit, his lordship might have esteemed it his glory and honour? Or, does he suppose that such conduct is calculated to raise the church of England in public esteem—to perpetuate the attachment of her friends, and conciliate her enemies, if she has any? If such be the ideas entertained by his lordship, he will prove his lordship's best friend who would undeceive him! Already, though so short a period has elapsed since the "enthronization" of the Bishop, some of the truest sons of the church, both among the clergy and the laity, are trembling for her interests! Already, the possibility of another St. Bartholomew's day is talked of! Already, steps have been taken to ascertain the *legality* of the Bishop's proceeding, which there is more than sufficient reason to question! Already, an appeal to the highest judicature of the land has been publicly talked of! Let then his lordship pause a moment, and enquire how far he is likely to promote the true interest of the church by the course he is pursuing! Let him display a spirit not only more in unison with the advance of knowledge, and the progress of true christian charity in the land, but more in unison with the gospel of which he is a minister! Let him devote the brilliant talents he possesses, and the ardent zeal he displays, to objects more worthy of him, and he may yet become an extensive blessing to the church of which, in such a case, he would prove one of the brightest ornaments.

I remain, Sir,

One of the Committee for Promoting Religious Knowledge
among the Poor.

Jan. 24, 1829.

DEATH OF THE REV. MATTHEW WILKS.

ON Thursday Morning, January 29, 1829, the Rev. MATTHEW WILKS, of the Tabernacle, aged 83 years, finished his mortal career, and entered into that rest which remaineth for the redeemed of the Lord.

REVIEW.

The Works of the English and Scottish Reformers. Edited by Thos. Russell, A.M. Vol. III. Ebenezer Palmer.

WE announce to the admirers of pure unadulterated truth, and to the public, that the Third Volume of the above work has made its appearance; and is ushered into notice under claims equally worthy of their attention as its predecessor.

It would be superfluous to add to our former remarks in commendation of the work. The names of the worthies whose labours Mr. Russell has selected expressly for this work, will be a sufficient recommendation to those who have a sublime relish for the good old wine of the Redeemer's kingdom.

These truths, which they did not shun to promulgate with a zeal and fervour adapted to the benighted times in which they lived, have proved immortal. They have outlived generations; and shall still survive the wreck of worlds. For these eternal realities our martyrs contended, and sealed them with their blood.

The advocates for fashionable divinity, will prefer modern productions of that character, to the lasting drops of blessedness which descend immediately from the antient hills. We bless God that we have not so learnt to estimate their value.

It is our ardent prayer that this enterprising undertaking in the noble cause of truth may be blessed in a two-fold manner,—that of increased patronage to the work, and that of witnessing the sovereign effects of illuminating grace accompanying their extension to the hearts of the redeemed.

The Poor Man's Commentary. By R. Hawker, D.D. Palmer.

WE hail, with sincere pleasure, a second Edition of the late venerable Hawker's Concordance, which is arranged in alphabetical order, and designed especially for the readers of his Commentary on the Holy Bible. To that class particularly, and to others who are anxiously enquiring after truth, this spiritual lexicon will be found a valuable treasure.

The noble object which prompted the author to this labour of love, has been answered, perhaps, in a much greater degree than he had originally anticipated. In common with his other productions, it has been widely disseminated; and the sacred influences of the Holy Spirit, which gave utterance to its savoury contents, have extended the same delightful gales to the hearts of very many of the lovers of the meek and lowly Jesus. We know of no writings which discover more laudable ambition to exalt the Lamb of God, as the grand centre of Jehovah's glory, and the source of all blessedness to the church; and that exhibits more fully human nature in its real colours, than

those of which he is the respected author. The present work, amongst their number, compresses much valuable matter in a limited space, with a conciseness and perspicuity, which, under the divine blessing, will tend greatly to promote, and still further extend its usefulness.

While we would speak in commendation of the work, and feel that any eulogy we may have to offer, would fall far short of expressing its merits truly, we have often felt surprised at its title; and have been left to indulge conjectures, without being able to ascertain our author's reason for calling it, the 'Poor Man's Concordance,' as though it were specially and exclusively intended for the poor of this world. If, by poverty, is intended outward privations, we conceive its grand truths are well received by those who have advanced to the mediocrity of life, and to others, to whom they have been made an equal blessing, under the *same* sanctifying influences; and, in fact, there is no sphere in life, in which the believer in Jesus may move, wherein immortal truth may not be rendered more sweet to his taste than honey, or the droppings of the honeycomb. If spiritual poverty be meant, such a state being the general and inalienable characteristic of the mystic members of our ever blessed Jesus, we conceive the distinction aimed at is lost. In our opinion, therefore, the term might have been dispensed with, especially in this edition, which is so much superior both in typographical execution and correctness, to that first published.

While perusing this free-will offering to the church, our minds have been, as it were, insensibly drawn out into a train of meditations on the mysterious providences of God, connected with his militant church; of which church, the writer of this volume was once a distinguished member. They have regarded him individually, and the church of Christ collectively. With respect to him; if we refer to his private walks in life, to the circle in which he ranged, or to his ministerial qualifications; in either cases, and in all, we witness a uniformity of deportment, which not only recommends him to our esteem, but exalts and endears his name above many. His unostentatious labours in the pulpit, and those which have with equal ardour and affection teemed from the press, have obtained for him, in the hearts of the zealous advocates for the sterling doctrines of grace, a lasting monument of fame. Those precious truths which, like drops of immortal dew, descended from the heaven of heavens, through him; gently distilling with genial influence on the spirits of the just, have become too indelibly engraven in their memory, speedily to be forgotten by them. The blessed subjects of their unction, require not the memento of polished brass to emblazon the record of his worth, nor the refined surface of the sculptured marble, lettered with gold, to proclaim to society at large how much he was beloved, how highly he was esteemed, and how acceptable his labours have been to those who have been best able to appreciate their value.

And while the grace of the Redeemer which shone so conspicuously in him excites our admiration, we are at the same moment constrained to exclaim, as Elisha did of Elijah, on a recollection of the fiery

chariot which parted us asunder, "my father, my father, the chariots of Israel, and the horsemen thereof!"

In vain do we look within the boundaries of Zion for the humble spirit, and meekness, and ability, and spiritual mindedness of this departed saint. We must confess that our minds have often languished for Zion's welfare, in this dark and cloudy day, as we have witnessed the fragrant and illustrious flowers of the visible church transplanted into a richer, and more luxuriant soil; and our sorrow has only been softened down, and mitigated by the renewed consciousness, that the building up of the sacred temple of the Lord, and its support and welfare, are the sole results of his unaided efforts; and that, though Zion in this day of her calamity mourns over the severating stroke, and deplores the loss of her able, zealous, and humble votaries for purity of doctrine, and exemplary life and conversation, without realizing any counteraction of her griefs, by the immediate appointment and designation of successors into office, clothed with his sacred mantle; yet, when the end is accomplished, let it be remembered, the same sovereign power and love, can, and will be exercised, in ordaining and sending forth other instruments to rear the sacred pile. We again sound the alarm. The enemy is in our camps, and already in possession of our borders. The walls totter on their foundation. The divine plantation is enveloped in chilling fogs; and cheerless darkness, and the pestilence which walks abroad in darkness hangs brooding over these heavenly exotics, many of whom have imbibed the baneful malady, and painfully evince their decline, as to spiritual apprehensions, and knowledge of the glorious and distinguishing mysteries of our holy faith.

We pluck a flower from the work before us, amidst innumerable others, and exhibit to the reader's notice, that he may see what a rich vein of spirituality pervades the whole.

"FULL and FULNESS. These expressions, when spoken in scripture with an eye to the Lord Jesus Christ, imply more than language can convey, or the imagination conceive. Jesus Christ, as the glorious Head of his body the church, is the fulness that filleth all in all. So the apostle speaks, Eph. i. 23. And in the same epistle he saith, speaking of Christ, "that he ascended up far above all heavens, that he might fill all things." (Eph. iv. 10.) But when we have read those expressions, and pondered them to the utmost, what adequate conception have we of their meaning? So again, when it is said, that "in him dwelleth all the fulness of the Godhead bodily:" (Col. ii. 9.) who shall undertake to say what that is? Not Jehovah dwelling in the God-man Christ Jesus, by filling that nature with grace and glory, as the Lord Jesus by his Holy Spirit dwells in the saints, and fills their hearts, and unites himself to them, and they to him, by grace here, and glory above. Not thus; but the Godhead dwells in Christ Jesus, and fills that nature of Christ Jesus in a personal bodily union; as fire fills the iron substantially that is in it, so that it becomes itself fire from that union. Who shall go farther, and determine what this is?

"And what endears all these precious views of our Lord in his fulness is, the interest his redeemed have in it. The apostle adds to this account of the Godhead in his fulness dwelling in Christ bodily, "and ye are complete in him." Here is the blessedness of the whole, as it concerns our happiness and security, and glory in him. Hence the church is called "the glory of

Christ." (2 Cor. viii. 33.) And so the church is; for it is, indeed, Christ's glory to give out of his fulness to his body the church, as the glorious Head of the church. And although his own personal glory is in himself, and to himself, in the Godhead of his nature and essence, being "one with the Father, over all, God blessed for ever;" yet in his Mediatorial glory, as the Head of his body the church, "of his fulness do all the members receive, and grace for grace." And it is the glory of the Lord Jesus to give out, and to make that body glorious like himself, and from himself, to be his glory for ever. Oh! the blessedness of thus beholding the fulness of the Lord Jesus. Oh! what encouragement to the faith of the Lord's poor, needy, empty people. In Jesus's fulness we are full; in Jesus's glory we are glorified; yea, it is Jesus's glory to receive me, to give out to me, and to be more glorious in thus receiving and giving. Hallelujah!"

"FAITH. This is the great and momentous word in scripture, which hath given rise to endless disputes, and employed the minds of men in all ages to explain; and yet to thousands still remains as obscure as ever. But notwithstanding all that the bewildered and erroneous mind of man may say on faith, the scriptural account of faith is the plainest thing in the world. Faith is no more than the sincere and hearty assent and consent of the mind to the belief of the being and promises of God, as especially revealed to the church in the person and redemption-work of the Lord Jesus Christ. Jehovah, in his threefold character of person, Father, Son, and Holy Ghost, hath mercifully been pleased to reveal himself as "forgiving iniquity, transgression, and sin," and giving eternal life to the church in Christ Jesus. And these blessings are all declared to be in the person, and procured to the church by the sole undertaking of the Lord Jesus Christ, as the glorious Head of his body the church, "the fulness of him that filleth all in all."

"The hearty, cordial, and sincere belief in these blessed truths of God is called faith, because it is giving credit to the testimony of God, and relying upon his faithfulness for the fulfilment of them. The apostle John, in his first epistle, fifth chapter, and ninth and following verses, puts this doctrine in so clear a point of view, that, under divine teaching, if attended to, it would be impossible to mistake it. "If we receive (saith John) the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself. He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us, eternal life; and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life."

"No form of words could have been more happily chosen to state what is the act of faith, and to put it in a clear and full light. Immense and unspeakable blessings are promised by God. It is not the greatness of the blessings which demands our faith, but the greatness of the Being promising. Indeed, the greater the blessings are, the greater would be the difficulty of believing, unless some other warrant and authority become the foundation for belief. The bottom, therefore, of all faith is, that what we are called upon to believe is founded in Jehovah himself:—Jehovah that cannot lie; Jehovah that will not lie. An Almighty Promiser that can never out-promise himself. Hence, when Moses at the bush desired a confirmation of the truth, the Lord gave him to deliver to Israel, by knowing his name, and having such assurances to make to them as might silence every doubt. "Behold (said he) when I come to the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, and they shall say unto me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM." That is, I AM a being self-existing and eternal; and which, therefore, gives a being to all my promises. So that this is the sure ground of faith. Not the greatness and blessedness of the promise; but the greatness, blessedness and faithfulness of the Promiser. And to be-

lieve in the Almighty Promiser in his assurances in Christ, is faith. I only add, however, under this article, that though faith is the simplest and plainest act of the mind, yet both the possession and the exercise of it is the gift of God. "Unto you, (saith an apostle) it is given to believe." (Phil. i. 29.) And hence every truly awakened and regenerated believer finds daily reason to cry out, as the apostle did to Christ, "Lord, increase our faith!" (Luke xvii. 5.)"

We cannot applaud too highly the praiseworthy object of the publisher of this posthumous edition, convinced as we are, that a desire to perpetuate the memory of this holy man of God, and to foster the well-being of the church collectively, are among the chief and prevailing motives which have induced its appearance in its present shape. Cheerfully and heartily do we, therefore, recommend it to the spiritually taught reader, as a graceful and valuable appendage to his library, and as a requisite auxiliary to the author's Commentary on the Bible, which ought ever to accompany each other, as being alike suited to the young, and will be held in general estimation by all who hold Jesus as supremely precious; who are breathing after more enlarged discoveries of his beauty.

Twelve Lectures on Ecclesiastical History, and Nonconformity.
By Isaac Mann, A.M. Palmer.

WE are in the nineteenth century of the christian era, and are without a standard history of the church of Christ, to which all parties might refer, as to a faithful record of the characters of the church's members and her enemies, her doctrine and discipline, the errors and superstitions with which she has been infested from the dawn of her existence to the present day.

This is the first compendium of Ecclesiastical History and Nonconformity which has appeared in our language; and because it is the *first*, it will be imperfect. Yet, so far as we can judge, it has all the requisites of a compendium. Like a good map it is full and accurate. There is in the composition a simplicity, an hastiness, a rapidity, a decision, and an ardour that interests the reader, and forms within him a spirit similar to that of the author.

The following passages containing the author's design in printing this work, is worthy the serious consideration of our readers.

"When this business was first brought before me, it was stated, that many young people were growing up around us, who might be supposed to be but very imperfectly acquainted with the reasons of our dissent from the communion of the church of England; and it was exceedingly desirable that they should have correct information on that subject. Not a few who were of more mature age, it was added, appeared to treat nonconformity with apparent levity, and seemed to imagine that humour and caprice governed many of our movements in retiring from the church of England. If they could hear the gospel preached in that church, other things were regarded as of very inferior moment. Even the liturgy was extolled by many as so excellent, that it was too edifying to admit of their absence from established worship. Nor are we disposed to censure the book of common prayer as a whole; we know that very many of the collects breathe a spirit of ardent piety. Still, while we have the new testament in our hands, we cannot but

observe many things grossly unscriptural and erroneous in the liturgy of the church of England, and which are directly at issue with the gospel of Christ. And we should feel that however excellent and unobjectionable in itself, that volume might be as a whole if it were purged from all the popish errors it yet retains, still no body of men have a right to compose a set of prayers, to form articles, and draw up creeds, and then impose them by an act of parliament upon their unborn posterity throughout all succeeding generations. We do not mention how impossible it is to draw up forms of prayer which shall include all cases proper to be noticed in approaching God in public worship, and how little probability there is that a merely corrected copy of the old popish mass-book, published by civil authority above two hundred years ago, should be that form, and so perfect; but we would maintain our birthright, we claim liberty to offer up our own prayers. Our heavenly Father invites us to pray, and he has prescribed no forms of prayer, nor can any one regret more sincerely than ourselves, that in many of our parish churches the gospel is not preached. We think the influence of a pious evangelical clergyman is so great, that popular opinion and good-will is so much in his favour, that immense good is effected where such an one presides. And we are very thankful to know that very many such excellent men there are. May their number greatly increase! But were the gospel preached in every parish church in the kingdom, still we must remain dissenters. The last lecture in this series will show that very many most important objections still operate with great force to for ever prevent our return to the bosom of a church established by civil law.

"Our fathers regarded the reasons for separation from the church of so much weight, (and the same reasons still remain) that they chose to endure the loss of all things rather than unite in an establishment, the constitution of which they believed to be essentially different from the church of the living God. Nor is the church of England at all improved in her constitution and government. As a civil establishment, the laws of the land have given an unalterable perpetuity to all her imperfections and sins. However solicitous her spiritual rulers may be to remove even her faults, yet neither priest, bishop, nor archbishop, nor the whole of the clergy together can alter a single stone in this venerable pile. The king, lords, and commons alone, have authority here. And though the power and right are claimed—"to decree rites and ceremonies;" yet no spiritual functionary can introduce even a single ceremony, or abolish one rite already existing, without subjecting himself to very severe penalties. However objectionable, therefore, may be some of the articles, or some parts of the liturgy, or ceremonies of the church of England, they are immutable till the constitution of this realm is changed.

"But all this would be of small importance if it did not affect the honour of Christ. We have unfeigned pleasure in testifying our allegiance to the king of Great Britain, as our supreme civil ruler, and for his long life, health, and happiness we most devoutly pray; but the parliament has placed him over the church in his dominions as her head. We are fully assured, however, that Christ, and he alone, ought to occupy that exalted station. We dare not offer homage to any human being as occupying the throne of the Son of God. Nor can it be allowed to any one to legislate for consciences and souls but he whom God has declared to be the king in his "holy hill of Zion." *When* the power of thus standing at the head of all spiritual affairs was assumed we know; and *why* it was assumed we know; but when it was conceded by Jesus Christ to kings and queens is a very different question. Nor can we give our assent to an union of church and state. We are taught that the kingdom of Christ is not of this world; it derives not its support, grandeur, or defence from secular power, wealth, or honours; but is wholly spiritual in its nature, and wholly dependant on divine interposition. But these things will come under review in another place. I may however observe, *in transitu*, that the attentive and unpre-

judiced reader cannot fail to see, that errors in doctrine and discipline first prepared the way for the union of church and state; and that the love of wealth, pomp, and dominion, first induced men to exult in that unhallowed alliance. For the three first centuries after Christ, his followers had no patronage but the friendship of their exalted Lord; and that alone was sufficient to secure abundant prosperity. It will appear moreover, that the cause of Christ has always been supported by dissenters; and in many ages of the church, almost by dissenters only. For nearly one thousand years the dominant church was the church of Rome; and during that long and dark period, the church of Christ was banished into the wilderness. If the Albigenses and Waldenses had not abode faithful, though hated of all men, then had this world become as Sodom, and like unto Gomorrah!"

The first and second centuries are the period in which we are to look for the church, as it was constituted by the apostles, after the pattern given them by their blessed Lord and King. See Prefatory Epistle, page 6 and 7. and Lectures, pages 23, 26, 28, 32.

We cannot pass over without transcribing our author's note, page 5, Prefatory Epistle, on the origin of the Book of Common Prayer.

"Dr. Wordsworth, who is a very strenuous episcopalian, gives us a curious account of the origin of "The Book of Common Prayer." "In the settlement under queen Elizabeth, all the care imaginable was taken to unite the whole nation in one religion, if it were possible; and whatever was in the former liturgy (as published by Edward VI.) that might exasperate or offend them (the Roman Catholics) was taken out, by which compliances, and the expunging of the passages before remembered, the book was made so passable among the papists, that for ten years they generally repaired to the parish churches, without doubt or scruple." And in a note the same writer adds elsewhere. "Great care was taken for expunging all such passages as might give any scandal or offence to the popish party, or be urged by them in excuse for their not coming to church, and joining with the rest of the congregation in God's public worship."—Ecclesiastical Biography, by Christopher Wordsworth, D.D. six volumes octavo, second edition, 1818. 11—39. note 7. Such is the history of our excellent liturgy! Is it surprising that such a book should contain gross errors?"

The reader's attention is also directed to pages 264, 308, 314, 395, bearing on that subject.

To the lovers of Jesus who take the bible as the rule of their faith and conduct, we recommend this volume, and hope we shall not do so in vain.

FRAGMENT.

THERE are some weak christians who are continually wishing that Christ would love them more; if Christ has *once* loved them it is impossible that this wish can ever be gratified, for his love is one of the immutable perfections of his Deity, and is as incapable of increase, as of diminution. He may more freely *manifest* his love towards them, but he cannot *love them more freely*; and it is by not making this plain distinction between the existence of the love of God towards them in his decrees, and its manifestation in his dispensations; that weaklings in the faith are distressed and brought into bondage; let such remember for their consolation, that the love of God is like himself, the same yesterday, to-day, and for ever; and that whether *they* are in the vale or in the mount, *he* changes *not*.

POETRY.

THE LOVE OF GOD.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1 John iii. 1.

How fathomless deep is the ocean above,
Of covenant mercy and covenant love;
The spring is eternal from whence it doth flow,
Through Jesus, the channel, to sinners below.

This love is the purpose of sovereign grace,
Which freely elected a lost, ruined race;
Design'd their salvation eternally free,
In God's everlasting and ancient decree.

This love then appointed Christ Jesus to bleed,
To die, and to suffer, that they might be freed;
From pain everlasting and sin's bondage brought,
They trust the salvation that Jesus hath wrought.

This love is bestow'd, and most freely, on those
Whom God in Christ Jesus eternally chose:
The name of that sinner who's written above,
By grace must be call'd, and his sonship will prove.

We are sons by election and sovereign choice,
And sons by adoption, in which we rejoice;
We cry "Abba, Father," rejoicing in this,—
Our portion is treasur'd in mansions of bliss.

And now we can worship our God with delight,
With sweet holy freedom bow down in his sight;
Adorn'd in the raiment of Jesus we claim,
The kingdom of glory through his precious name.

We toil not like servants salvation to buy,
But now on the free grace of God we rely;
Find peace in believing and hating all sin,
Exalting the Saviour—rejoicing in him.

O Father of mercies, indulge us we pray,
With blessed love-tokens of favour each day;
And draw our affections to Jesus above,
And then we shall triumph in covenant love.

T. W.

THE SPIRITUAL TRAVELLER.

THE christian is a stranger here,
A trav'ler in a foreign road;
He seeks the place to souls most dear,
He seeks the paradise of God.

Much he requires while journeying on,
Renew'd supplies of grace divine,
To tread the path the saints have gone,
And pleasurable sins resign.

For such false pleasures give no joy,
When the pale king demands his
breath;

They're used by Satan to decoy
Poor mortals to eternal death.

His spirit boasts celestial birth,
Nor can below desire to roam,
To taste the painted bliss of earth,
But longs to reach its heav'nly home.

In tents of sin while others dwell,
Their fleeting life to trifles give,
And all that's good or wise repel,
Living as though they'd ever live.

He envies not their seeming mirth,
His bliss is fix'd on things above,
In meditating on the worth
Of his Redeemer's boundless love.

His num'rous trials soon shall pass,
Quickly the storms of life subside,
For death this trav'ler meets at last,
And opens heaven's portals wide.

There in the New Jerusalem
He rests, and in that better land
He's crowned with a diadem,
And fills a throne at God's right
hand. C. L.

THE
Spiritual Magazine ;
OR,
SAINTS' TREASURY.

" There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST : and these Three are One." *1 John v. 7.*
" Earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

MARCH, 1829.

(For the Spiritual Magazine.)

THE HEAVENLY PARADISE.

" To-day shalt thou be with me in paradise."—Luke xxiii. 43.

THESE words, uttered by our dear Lord, when his spirit was about to leave this lower world, are of a most interesting nature ; not only they were so to the poor penitent to whom they were directed, but they are so to all the Lord's family now in the low lands, in the paths of tribulation, who are led to reflect on their importance ; for where one of the Lord's favorites is, there shall they all be, or, in other words, where Jesus the Head is, there shall each member of his mystic body be. All those to whom, with power, he hath said, " Follow me," shall not be suffered utterly to forsake him till they have realized the promise, " thou shalt be with me in paradise."

From these very interesting words, a question may be proposed,—what is paradise ? I can propose, but cannot answer it, being beyond my conception, and much farther beyond my description. The garden of Eden was an earthly paradise, a most delightful and desirable spot, planted by the Lord, into which he brought the man he made, who, with his delightful partner enjoyed it so long as they retained their integrity. How near our ideas arrive at the truth of what this paradise was, I leave ; at all events, this paradise at best, is not to be compared with that in which our Jesus is, where we with him shall be. One is earthly ; the other heavenly. One natural ; the other spiritual. The one, occupied by Adam and his spouse for a little

space; the other, to be occupied by Christ and his spouse for ever and ever.

On taking possession of this paradise there will be a loss of every uneasiness whatever, and an introduction of every thing that will produce pure joy, perfect happiness, and uninterrupted bliss; "joy unspeakable, and full of glory;"—"pleasures for evermore." The disciples had, as it were, a diminutive paradise let down to them on mount Tabor; and, St. Paul was caught up to paradise; but neither the disciples, nor Paul, can tell us what it is. Let the brightest intellect figure to itself a state of blessedness of the highest kind he is capable of, it will come infinitely short of the paradise above.

If it be enquired, where is paradise? it is no uncommon thing for men to point upward, and say, yonder is paradise; yonder is the heaven of heavens, the habitation of the blessed. For mortals to ascertain where paradise is, is impossible; nor is it of the least importance to us whether it be in a direct line above us, when the earth is in this, or any other position. That it is some place, is certain, or where is the body of Jesus, and those who are in a glorified state? Whether it be stationary, or moveable, it matters not; this we may venture to believe, it is a place where Jehovah's glory is displayed, in a wonderful manner, to the unspeakable joy of the holy angels, and the spirits of the just. Let this suffice then, that we are such to whom the Lord shall say, "To-day shalt thou be with me in paradise;" and when we have realized the unconditional promise, of being there with Him, we shall know enough to make us so joyful as never more to desire to return to this imperfect state. And, if the Lord is with us here, we shall as surely be with him there, as we possess being.

Did Jesus say to the poor dying penitent on the cross, "This day thou shalt be with me in paradise?" all other real penitents shall be there also; none being real penitents, but such whom Jesus loves, and whom he loves, he needs must have for companions in paradise. He is gone to prepare a place for them, that where he is, they may be also. Yea, it is the Father's good pleasure to give them a kingdom; and this kingdom is the paradise. Yea, his bare word is sufficient ground for our belief, for, as guile was never found in him; and, as God, he cannot lie; therefore, those who are united to him shall also dwell with him. And, what is most blessed to consider, there are no conditions on our part to fulfil; he having said, "*thou shalt*," nothing can hinder. Happy! happy soul, then, whose faith is fixed on Jesus!

But when? "*To-day*." Though these words referred to the spirits of Jesus and the thief, yet, what is our life? "a vapour, that appeareth for a little time, and then vanisheth away!" therefore, our departure hence will be, as it were, to-day, our life being but a span. "*To-day shalt thou be with me in paradise.*" "*With me!*"—with Jesus, with the friend of sinners—yea, with the Saviour of sinners—with the God-man—thy Lord—thy friend. I will conduct thee thither: thou art here with me now, but, "*to-day shalt thou be with me in paradise.*" I will shew thee the glories of the place; such glorious splen-

did grandeur, thou at present canst not conceive. I will abide with thee for ever to engage thy attention, and thou shalt see my glory—my riches—my beauties. I will capacitate thee to behold with astonishment, and not be confounded; nor, shalt thou feel the least embarrassment when the gates of paradise are flung wide open, and thou findest thyself among kings and princes; yea, in the immediate presence of thy Father. Having my robe upon thee, my Father will look on thee with infinite delight. Whom I love, my Father loves. He is mine, and I am his; all mine are his, and, he is their's, yea, we are all as one; and our eternal delight will be in each other. With, and among us, will be, all love; all joy; all delight; all happiness; all pleasure; all life; all light; all glory, for ever and ever!

Malmesbury, Oct. 18, 1828.

DENIZEN.

(For the Spiritual Magazine.)

THE LOVE AND CONDESCENSION OF JEHOVAH,
AS WELL AS HIS CARE TOWARDS HIS BELOVED, REDEEMED, AND
CALLED PEOPLE, AS THEY ARE VERY STRIKINGLY SET FORTH
IN THE SCRIPTURES.

LOVE being the essential spring from whence all blessings flow, it must be viewed as the grand and adorning link in the great chain of Jehovah's wise arrangements. Love takes the lead in God's addresses to his chosen family, "I have loved thee with an everlasting love." Hence, when Adam fell from his state of purity, by transgression, and the Lord speaks to him, he says, "the seed of the woman shall bruise the serpent's head." In this first promise of a covenant God in Christ, begins the developement of the love of God; for Christ, who was promised, is the great expression of that love: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The gift of Christ, in the eternal purpose of God, as "the Lamb slain from the foundation of the world," was the life, peace, and salvation of all the old testament saints; they believed in the coming Messiah; they lived upon him by faith; and his flesh was meat indeed, and his blood was drink indeed to them. Every type, figure, and ceremony, were as windows, through which they looked for the promised and coming Saviour, who was the substance of them all. They saw through a glass darkly, and yet, they beheld "him who was to come to put away sin by the sacrifice of himself."

The 11th chapter of the Hebrews presents a striking specimen of the nature, power, and effects of their faith. It produced peace in the soul; it laid hold of those things which the Holy Ghost presented to view. And, as the Spirit takes of the things of Christ, and reveals them to the mind; so, peace was enjoyed by them, through his cleansing, pardoning blood, and justifying righteousness. Where

laws are violated, justice is incensed; and, until reparation is made, punishment is due; consequently they could not enjoy peace through, and from the blood of those victims which were constantly offered up, for these were not viewed with approbation by the Lord, but as they pointed to Him, who was to come in the fulness of time; of which we have an account in the ninth chapter of Daniel, verses 24 to 27. The time of the coming of the Messiah, and the wonderful achievements that were to be effected by him, are clearly stated.

The sacrifice, and oblation, did not cease till Christ came in the flesh. The fire continued to burn upon the altar, consuming every victim that was offered upon it; proving that justice was not satisfied, because actual reparation had not been made; the fire upon the altar, being figurative of the wrath of God against sin. But, when Christ, the only appeaser of vengeance, the only effectual victim appeared, he consumed the fire of Jehovah's wrath in his own person; for all the phials of his wrath were emptied upon him; and the agonizing pangs they inflicted made the holy sufferer exclaim, "My God, my God! why hast thou forsaken me?" Here they worked to the end of the law for righteousness. It was through this medium that peace, like a river, flowed to the called of God; which peace they enjoyed, and, in which they rejoiced. The life of unsinning obedience to the law, and the ignominious death of the Son of God, formed the foundation of their salvation; and, was the cause of their spirituality of life; and, such is the case now, with all the called of God.

The condescension of the God of heaven is evident in the scriptures; and, also, in the great acts achieved for the chosen family. Love laid the base of the condescension of the Lord. "He loved his people;" consequently, he condescends to make that love known, to apply it, and also to produce, in its recipients, those effects which would be for his glory, and their happiness.

The whole world was enveloped in wickedness. For, by the disobedience of one man sin was introduced into the world; and, like a contagious disease it spread; it proved to be hereditary, for every one that was born brought this disease along with him; as such, all the human race were, and continue to be, infected, polluted, yea, ruined. Therefore, for the God of heaven to restore to man what he took not away, must be an act of condescension; indeed, particularly so, when we consider that he had to stoop from heaven to earth to effect it; and this he did, for he left the bright abodes of the blessed, and as a servant, journeyed in this polluted world, yea, "he who was rich, (for his people) became poor, that they, through his poverty, might be made rich."

There is an appointed time for all things; and by this rule, Jehovah acts. He has said, that "his people shall be willing in the day of his power." When God calls a sinner out of death into life, out of darkness into light, from the service of Satan to the service of God, from the love and practice of sin, to the love of God, and the practice of holiness; calls to the participation of the blessings of salvation, afford-

ing a fountain to bathe in, and a perfect robe of righteousness to adorn their persons; pronouncing such, without spot, or blemish, or any such thing. This is restoring mercy indeed! and, it may be truly said, that such things form a part of the condescending acts of the God of all grace, towards his much loved children.

But, there is another idea to be considered; they are the objects of his care. He is constantly watching over them for good. He neither slumbers nor sleeps; and to express his tenderness towards them, he says, that in all their afflictions he is afflicted; yea, that whosoever touches them, touches the apple of his eye. In his all-wise providence, he takes care of their persons, ruling and over-ruling for their good; saying to them that "all things shall work together for their good." They are a poor and afflicted people, but they are the Lord's; and, to prove his care of them, he says, "many are the afflictions of the righteous, but the Lord delivereth them out of them all." They are a tempted and tried people. They have to pass through the furnace, to try their faith; but even here, God is with them, *Isaiah xliii. 2, 3*. They are a persecuted people; this is a part of their wilderness portion, for it is through much tribulation that they are to enter the kingdom of heaven. The work of grace in the soul is also his care, for he has said, that where he begins a work, he will carry it on, until the day of Jesus Christ.

And all their spiritual necessities he has promised to supply out of his riches in glory by Christ Jesus! They are the beloved of the Lord. He is not ashamed to call them brethren. They are the recipients of salvation; for it was for them that Christ purchased it. They are the objects of his special and unremitted attention and care; for, "he watches over them for good." Well might the apostle say, "who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things, we are more than conquerors, through him that loved us. For, I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This song of triumph, and holy confidence, is the portion of every true believer, although all are not enabled to sing it. Many can say with the poet, when by faith they feel their standing upon the Rock of eternal ages,

"More happy, but not more secure,
The glorified spirits in heaven."

May the good will of Him that dwelt in the bush, be with all those that love the Lord Jesus Christ in sincerity and truth, for the sake of the glory of his grace. Amen.

Suffolk, Sept. 1828.

(For the Spiritual Magazine.)

THE IMPOSSIBILITY OF SEPARATION FROM THE LOVE OF CHRIST.

(Continued from p. 273.)

BUT what "*shall separate from the love of Christ?—shall tribulation, or distress?*" If the people of God are exercised with many severe afflictions, deprived of earthly comforts, and brought low as it regards their temporal circumstances—if they experience great distress of body and mind, are brought into great straits respecting their temporal support, and their souls' eternal welfare; shall these things separate from the love of Christ? No; for these afflictions spring from the love of Christ, and must bring them nearer to Christ. Under all their afflictions Jesus also remains the same, and often gives them the sweetest enjoyment of his loving-kindness in the time of tribulation. Not all the distresses they experience shall affect this, for they can have no circumstance of distress, but what Jesus hath appointed—no circumstance of distress, but what he hath appointed peace and comfort for them. They may often in distress of mind say, "the Lord hath forsaken me;" but still the Redeemer declares, "with everlasting kindness will I have mercy on thee." His thoughts are not their thoughts; and when all is distress with them, he still bears them upon his heart, still is accomplishing the purposes of his mercy concerning them.

BUT "*what shall separate from the love of Christ?—shall persecution, or famine?*" If believers are persecuted by the world, and their names cast out for evil; if through the malice of the world they are brought into the greatest difficulties, and all their temporal supplies appear to be cut off—shall these things separate from the love of Christ? Surely not; for persecution for righteousness sake is an evidence that Christ hath loved them; and so far from separating them from Christ, it unites them more closely to him. In the season of persecution Jesus appears as their friend, and they are made willing to give up all things for him. When outward support appears cut off, the Holy Spirit brings them to depend more simply on the fulness of Christ; and in due time to experience the fulfilment of his promise, "I will satisfy her poor with bread." Besides, many "of whom the world was not worthy," have experienced all the distressing effects of persecution, famine, and nakedness, and yet under all their trials enjoyed the richest consolations from Christ, were refreshed by his promises, and could testify that Christ is a solid comfort when all other comforts fail.

BUT "*what shall separate us from the love of Christ?—shall peril or sword?*" If the people of God experience not only great persecution from the world, but are in the utmost danger of life, surrounded by enemies, and at length cut off by the sword of persecution, shall

these things separate from the love of Christ? No; for the saints can be in no danger but the Redeemer knows. When in the hands of their enemies, their enemies are in the hands of Christ; and though they are permitted to take away their lives, yet this shall only be to hasten to glory. Their enemies may cut them off from the enjoyment of their family, deprive them of every earthly comfort, and put them to the most painful death; but nothing can separate them from Christ. The union between Christ and his people is indissoluble, and their spiritual life secure from harm. St. Paul shews by a striking quotation from the 45th Psalm that persecution and death may be the lot of the people of God. For these purposes the people of God are described as the "flock of slaughter;" and when we read the 11th chapter of Paul's epistle to the Hebrews; when we reflect on the Dioclesian persecution, in which seventeen thousand were slain in three days; they are well entitled to the appellation. But did the severe persecutions in the primitive age of the church, when Nero, and succeeding emperors, devised every species of torture, separate believers from Christ? Read the accounts which are given of their cheerful submission to death; the triumphant manner in which Ignatius, Polycarp, and others, whose names shine on the pages of ecclesiastical history, met death; and see that neither peril or sword can separate from Christ. We might extend the question, and ask, shall life, with all its adverse scenes—shall Satan, with all his powerful temptations, separate from the love of Christ? Is the reason asked? It is because Jesus will never lose his interest in his people. He does not call a sinner to-day, and, as the arminians assert, condemn him to-morrow: his wisdom and justice, as well as his love, forbid this. My brother in the Lord, who are called to pass through a vale of tears, let this truth encourage you; persecution may much distress you, but nothing shall separate you from the love of Christ; hear his own gracious declaration, "I have graven thee (or delineated thee) on the palms of my hands; thou shalt not be forgotten of me." Trust then, and be not afraid. If you cannot be separated from Jesus, then not from comfort, for Jesus is the God of all consolation; if you cannot be separated from Christ, then you can never finally faint, for Jesus is your strength; if you cannot be separated from Christ, then you cannot want protection, for Jesus is your defence; if you cannot be separated from Christ, then not from glory, for "he that hath the Son *hath life, and shall not come into condemnation.*"

But we proceed, thirdly, to consider the triumphant answer which St. Paul gives—"Nay, in all these things we are more than conquerors." These afflictions and persecutions mentioned, so far from separating from Christ, do not suspend its exercise.—They are so far from separating from Christ, that they afford a cause of triumph to the saints. Believers not only triumph over the world by the influence of faith, but over its persecuting rage. They not only bear persecutions, but, in the strength of omnipotence, they *glory* in them; proclaim the praises of God in the furnace of affliction, discover marks of divine

love in their trials, and welcome the cross. They not merely overcome, but gain the greatest benefits by their trials. Tribulation worketh patience; gives them to discover the value of the divine promises, the preciousness of Christ. This was strikingly fulfilled in the primitive christians: every kind of torture was invented, but they triumphed over the malice of their persecutors. They even *wearied* them, and under the most excruciating pain proclaimed the praises of the Lord. It is true believers are not now called to endure this fiery trial, but they still have to experience persecution, and yet they are more than conquerors. They triumph over the persecutions of the world, they withstand the malice of Satan, they bear afflictions—so that nothing separates them from Christ Jesus. But how do believers conquer?—is it by any strength of their own? *Surely not: It is through him that hath loved them.*—Jesus, who loved them, and gave himself for them, obtained a victory over their foes; he triumphed over persecution and affliction, and in his triumphs believers share. Strengthened by Him they rise superior to all the malice of the world, and endure the greatest trials.—Strengthened by Him they go forward in their christian career, and endure hardness as good soldiers of Jesus Christ.—Strengthened by Him they press towards the celestial kingdom, through ten thousand difficulties. It is here that the mystery is explained why believers stand firm in the evil day; it is not because, as some assert, they are diligent and faithful, but because *Christ is faithful to them*—because he never quits the sinner that he hath apprehended by his sovereign grace; he stands by his people in every conflict, and strengthens them; he is with them in every trial to assist them; he keeps them night and day from all the assaults of their foes. And how glorious does the power of Christ appear in this!—a company of helpless creatures, exposed to all the malice of the world and Satan, in the strength of their glorious Lord proving mightier than all the powers of darkness! We repeat then the question, “who shall separate us from the love of Christ?” if Christ be with his people in every affliction—if he strengthen them in every conflict—if by all his visitations in providence he preserves their spirits from pride, in a simple dependence on himself—if persecution and distress make the throne of grace more precious, and they are enabled to say in the strength of Jesus, “though he slay me, yet will I trust in him”—then what can separate believers from their love to Christ, or Christ from his love to them? Must they not for ever remain as the stars of his crown, and a royal diadem in his hand? It is this truth that is the life of the believer's comfort; it is this truth under *the spur to application*, that enables him to walk cheerfully with the Lord and cheerfully to practice his will. Shew me the person who under the *teachings and daily renewings* of the Holy Ghost receives this truth, and see him simple in his dependence upon Christ, walking like that eminent servant of Christ, Romaine, in the deepest self-abasement, and yet the most fervent gratitude, proving, in opposition to all the slanders of the world, that “*the cross over such is death to every vice.*”

And now, my brethren, what know you *individually* of the love of Christ? Has this love been made known to your souls?—is it the source of your enjoyments?—is its influence seen in your conduct? O remember that if strangers to the love of Christ, you are strangers to that which sweetens every bitter cup, converts the king of terrors into a messenger of peace, and which will give joy at that day when small and great stand before God. Beloved in Christ, rejoice in your privilege; think of what the love of Christ is, what it hath done for you, and admire the discriminating grace of Christ. A day of great trial may await you, and, from the aspect of the times, it appears that a day of great persecution is at hand; but be not afraid; Jesus will never forget his own. Your's is the promise (may he give you the enjoyment of it!) "all things are your's; things present, things to come."

Sunderland.

CLERICUS.

(For the Spiritual Magazine.)

REPLY TO ANDREW.

Mr. Editor,

ON reading Andrew's reply in the December number of your valuable Magazine, I was both disappointed and disgusted, for I expected, or thought we had reason to expect, a more fair and explicit explanation concerning what he was requested to give us: and now, without attempting a copious or unnecessary prolixity, I shall make some observations on the different sections of his paper.

Observation 1. The position I first noticed and requested an explanation of, was, '*you will not fail to draw a line between the often painful experiences of the children of God, and real christian experience*;' but as I have given my thoughts on that subject, and that reply is before your readers, I shall refrain from entering on it again, except noticing, that it appears to me surprising, that without any explanation or qualification, A. should again make use of the term or terms, '*merely, and alone*;' would it not have been more consistent with his situation to have attempted to have shewn me wherein I was wrong, if he thought so? I request the reader of this to refer to my reply.

Ob. 2. My estimation of that great man of God, Mr. Brine, is of such a sort, that I cannot suppose for a moment that he held any heterodox sentiments, much less that he would have approved of my opponent's view (that I have objected to) which is, that an experimental operation or acquaintance with the will of our nature, ought not to be treated of in the pulpit. And that the distinction I make is, that '*a mere and alone*' operation of sin does not belong to the regenerated child of God, and that the internal warfare, the strivings of the Spirit and the flesh, occasion that painful experience that none know but the subjects of grace.

Ob. 3. It seems our friend has received a letter from a minister in
VOL. V.—No. 59. 2 P

the country, who appears to enter into his views; but, as we know nothing of this said minister, or of those he complains so greatly of, therefore it is not for us to speak positively respecting them, but shall make two or three remarks. 1. He appears not to like those hearers who are sensible that they are sinners, and are 'incessantly calling it christian experience,' and he designates them enemies to the gospel because they say he does not preach their experience. 2. Well it is possible a man may so preach as to leave out an essential part of the gospel, and while a great part thereof is strenuously insisted on, he may be inattentive to the work of the Spirit in the hearts of the regenerate children of God; if so, who is then to blame, they or he? I read, Isa. lxi, 1, 2, 3. the commission of the blessed Redeemer as a preacher, and also of his sent servants, whom he qualifies to preach to the meek, to bind up the broken hearted, to proclaim liberty to the captives, the oil of joy for mourning, the garments of praise for the spirit of heaviness; and Luke iv. 18. the Saviour recognizes this part of sacred scripture. Now we may say, why do they mourn? Why are they sensible captives and oppressed by the spirit of heaviness?—why? because the Lord the Spirit hath made them acquainted with what they are by nature, and, consequently, with painful christian experience; and it becomes the duty (a frightful term) of a minister so to preach Christ, as to shew instrumentally that he came to save such; and not to complain of them because they cannot understand, it may be, his dogmas; for gracious persons cannot receive more than is given them by the Holy Ghost. 3. But there are many hearers, who are fond of speculative notions, and so far as head knowledge goes, they may be considered, respecting many truths, orthodox; but they have no brokenness of heart, nor ever had any contrition of spirit before God; they hold the truth in unrighteousness, and are such who may be properly considered antinomians; and it is a lamentable fact there are many such in this great day of profession; and if a preacher prefers such hearers, and despises or slights those who say 'he does not preach my experience,' it would be well for him to look at his commission, and retrace his steps, for with all his preaching of Christ, let this divine truth be remembered, that Jesus Christ loves and hath most distinguishingly encouraged sensible sinners; it is such he invites to come to him, who are heavy laden; it is such who are taught by his Spirit to trust in him.

Much more might be said on this subject, but I forbear.

Ob. 4. What he says in an apparent very slighting way, or worse than that, of that great and experienced man, Mr. Hart, I suppose is a proof he is estimated by Andrew as one of those 'unctious' preachers he alludes to in his former paper. But whatever he may conceive concerning his language, I think Mr. Hart does not speak stronger than the volume of divine inspiration concerning the very awful nature we are the subjects of: take a few specimens. That "every imagination of the thoughts of his heart was only evil continually," Gen. vi. 5. "The heart is deceitful above all things and desperately

wicked, who can know it," Jer. xvii. 9. Now, Sir, does Mr. Hart go beyond this language? But again, passing over many parts of scripture concerning this subject, we will notice what the Saviour says, Mark vii. 21. "For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." And again, the apostle, Rom. viii. 7. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Gal. v. 19. "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Rom. vii. 14. "But I am carnal, sold under sin." James iii. 15; "Earthly, sensual, devilish." Gal. v. 17. "For the flesh lusteth against the spirit; and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." I take it for granted A. considers that this old nature remains the same after regeneration as before. But mark this, neither of these principles operate 'merely and alone,' in the same person when grace is implanted. Hence arises the conflict, the spiritual warfare, which is maintained by divine power; and as was said before, the subject never becomes unregenerate. And to have 'no conflict experienced, no opposition, no loathing, no abhorrence, no repentance before God;' but rather, the new man, (or the subject) breathes or prays, mourns, groans, sighs, and desires to have it otherwise, though these operations of spiritual life may be very faint, and not perceived by any mortal eye.

Ob. 5. But A. after appearing to agree to these ideas, says, p. 202, 'But a Friendly Enquirer says: such experience does not belong to the regenerated child of God.' (He takes my words from their connection, and places them to his own, which have a different meaning; and by so doing, makes me to say what I never meant. And the sentence not being connected with the foregoing part of the paragraph, occasions it to appear nonsense; and then he says, 'I call this strange talking;' and indeed, so it would have been if I had inserted such a sentence as he has attempted to represent. But, my sentences, composed partly of my own words, and partly of his, may be seen by applying to p. 110, towards the bottom of the first paragraph, which runs thus, after quoting what he has said, as follows, 'where it is thus, no conflict experienced, no holy loathing, no abhorrence, no repentance in dust and ashes before God; this is the worst experience thou canst have.' Then I say, true! but surely such experience does not belong to the regenerate child of God; for can we suppose they have no conflict, no opposition? &c. &c. Then I continue to say, how far a regenerate child of God may be left in his backsliding frames, I have often thought is impossible for any mortal to say; but merely it (that is, the foregoing description of no conflict, no opposition, &c.) does not apply to a subject of grace;

I would rather say, it is the description of a man dead in trespasses and sins, and not applicable to the worst experience of a subject of the divine life, which ever liveth. And his sentence which I object to, is expressed in so indefinite a way, as occasioned me to say, surely it does not apply to a subject of grace, for the reasons before expressed; and which does not imply that the regenerate child of God has no backslidings, no declensions, no suspensions of divine influences; which, I can conceive of, without concluding, 'he has no conflict, no opposition, no loathing, no abhorrence, no repentance in dust and ashes before God.'

If I could believe that A. quoted the foregoing sentence designedly, when his mind was free from 'dulness,' with an intent to lead the reader's mind into the same labyrinth he seems to be in himself, I say, if I could believe he did it with such a motive, I should say, it was base conduct '*indeed!*' But I forbear from such a conclusion, and attribute it to inadvertency, or something like it.

Ob. 6. He goes on to say, 'I have somewhat to learn now, which more than twenty years experience has not taught me.' No, nor a century of years would teach him, for nothing short of the efficiency of the eternal Spirit can teach a person these divine truths experimentally.

Ob. 7. A. has been pleased to notice the manner of conducting this enquiry; suffice it to say, that it appears exceedingly disgusting to speak or write on divine and holy truths with unholy and malignant tempers. The language of christians should be governed by meekness. "Contend earnestly;" but not quarrelsomely.

Ob. 8. A. 'requests permission to retire into the back ground;' which appears to be a much better position than that which was first noticed, namely, 'you will not fail to draw a line,' &c. But, if our friend should be inclined to move from his retirement, and again come forward, I have no objection to meet him on the same amicable ground.

Ob. 9. I have acted according to his desire, and thank him for such an excellent quotation from so valuable an author, who has therein delineated my views concerning the divine principle and the operations of sin in so explicit a way, that it appears a suitable standard for each of us; and particularly for A. in his discussions in the pulpit, where I wish him much success in convincing sinners, and leading them ministerially to the Saviour. And still remain, as at the beginning,

London, Dec. 30, 1826.

A FRIENDLY ENQUIRER.

(For the *Spiritual Magazine*.)

CHRIST PRECIOUS TO THE BELIEVER.

THAT there is a future state approaching when "it shall be well with the *righteous*," is a fact which is very generally acknowledged,

even by those who do not belong to the number, and who, consequently, will never partake of their blessedness.

The *questions and doubts* which harrass and distress the mind of many a weakling in the family of Jesus Christ, are, not whether there is such a state of blessedness, but whether he shall participate in the enjoyment of it; not whether there is a crown of righteousness laid up for all the followers of the Lamb, but whether he shall be counted worthy to wear one; not whether the redeemed of the Lord will be brought home safe to glory, and join in the everlasting song, saying, "worthy is the Lamb that was slain," but whether, when that multitude which no man can number, of all nations, and kindreds, and people, and tongues, shall stand before the throne and before the Lamb, clothed with white robes and palms in their hands, *he* shall have a place amongst them. He does not doubt the fact that there is a sure foundation laid in Zion, nor whether that foundation is of sufficient strength to support the heavenly building, but he doubts whether he is resting upon it; not whether the Lord Jesus Christ is the proper object of faith, but whether *his* faith be the faith of God's elect.

Let it not be denied, that there are many weak believers in the fold of Christ, who are dear in his sight, as the gift of the Father and the purchase of his blood, who, while they believe the fundamental truths of the gospel, *are not fully persuaded of their own personal interest in them*; and cannot, for fear of self-deception, adopt the apostle's sentiment when speaking of Christ's living in him, and say of him, "who loved *me*, and gave himself *for me*," Gal. ii. 20.

But while these christians are dear in the sight of the Lord, and ought to be so in the sight of his people; let it not be supposed that their unbelieving doubts, and their slavish fears, which make them all their life-time subject to bondage, are the fruits of the Spirit; nor yet that liberty wherewith Christ maketh his people free, is a privilege to be despised or lightly esteemed by any of the living in Jerusalem. Let a distinction be made between the fear of the Lord, which is the beginning of wisdom, the offspring of the Spirit of God living in the heart of every adopted child, and that fear which hath torment, because a sense of guilt lies upon the conscience, and faith beholds not then the healing waters of the "fountain set apart for sin and for uncleanness."

Admit that there is a state of bondage in which the christian is held by a slavish fear;—admit that the subjects of it may be and are also subjects of divine grace; but at the same time seek not to perpetuate their thralldom and lengthen out their sorrows, making them sad whom the Lord hath not made sad, and rendering them incapable of obeying the apostolic injunction, which says, "*rejoice in the Lord always.*"

Admit what has been here stated agreeable to truth;—admit also whatever other painful circumstances are experienced by the christian; and then, however numerous may be the stumbling-blocks and

hindrances which obstruct and discourage the weary pilgrim travelling heavenwards, let it be seen whether, instead of multiplying their number, some of them at least may not be removed and taken out of the way.

To those whom the Spirit of the living God has quickened into spiritual life, shewing them the extent of that law which is holy, and just, and good, and that it requireth truth in the inward parts; shewing them that they are defiled in heart, and that therefore they have never kept it, and never can, and consequently the curse of the Most High rests, and will for ever rest, upon them, unless for them the Saviour died, and paid the rigid satisfaction which inflexible justice requires; to those whom the Spirit of God has led so far in the knowledge of spiritual things, quickening their desires after what they scarcely dare venture to hope for; to such no higher bliss is desirable on this side heaven, than *to know that Jesus loved them and gave himself for them.*

And could they call the Saviour their's,
And taste by faith his dying love;
'Tis all the bliss they'd ask for here,
And hope to have the like above.

And is there, O ye that have been so far under divine teaching as to know and feel your need, and see and desire the only remedy that can ever be effectual, is there nothing for your encouragement in the sacred word? Is there nothing there to gratify those desires which the author of that word has excited in your breast? Your desire is *to know that you are a believer*, and that the Lord Jesus Christ is *your Saviour*; well, if he is precious to you, *you are a believer*, and *he is your Saviour*. The apostle Peter in his day, when writing to the strangers scattered through different parts of the world, laid down this criterion for them; he described the chief corner stone of Sion as *precious*; he declared that whosoever believed on him should not be confounded; and he added, "to you therefore which believe he is precious," 1 Pet. ii. 7.

If it be a truth that the *carnal* mind is enmity against God, there cannot be any better proof of a *spiritual* mind than Christ's being precious. Let no mistake be made on this subject; but let those who are seeking for Christ sorrowing, satisfy themselves that he is precious to their souls, and it at once furnishes them with evidence that they are the very characters they are wishing to be — believers in him, and they have the very blessing they are seeking for — Christ in them the hope of glory.

Happy indeed are they who are enabled, with unwavering confidence, to clasp him in the arms of their faith as the chiefest of ten thousand and altogether lovely. "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee," Ps. lxxiii. 25. Such need no arguments to be convinced that Christ is precious *to them*, that all things are their's, and that they are Christ's. But *others* there may be who are prone to write bitter things against

themselves ; who are precious in the sight of the Lord, precious in the sight of his saints, who nevertheless have some hesitation in affirming that Christ is precious to them.

What is it, I would ask you, O ye mourners in Zion, that has rendered sin so hateful in your sight, and the practice of it so detestable and dreadful to your mind ? What but the very same spirit that renders Christ lovely ? What is it that renders the followers of the Lamb dear to your soul, and the excellent of the earth your delight ? Why do you prefer their society to that of the profane, and their conversation to that of worldlings ? Why, but because they bear the image of him whom you wish to love ? And the love of him that begat, and of those that are begotten, is the same in principle, and both the one and the other prove that the possessor of them has the love of Christ shed abroad in the heart. Why would you rather be a door-keeper in the house of the Lord, than dwell in the tents of wickedness ? Because you have heard that his goings are to be seen in the sanctuary, and there is nothing you desire so much to behold. What is it that renders you dissatisfied with ordinances and means, when Christ is not enjoyed in them ? It is, that he who is precious to your soul, and the treasure of your heart, is not there. Why do you feel in some sacred moments (however short) a halloved pleasure in contemplating the holy employment of the redeemed, in the upper world, and in glancing a distant view to that happy abode, as the place where you wish (though you scarcely dare hope ever) to be ? Why, but because there is no night there to intercept their songs, and no sin to mar their peace, but the Lamb is the light thereof, and where he is, you would fain be also.

Are not these proofs that "Christ is precious to you ?" And if Christ is precious to you, you are a believer ; the Saviour is your Saviour ; God is your portion ; there is a heavenly mansion for you ; at the breasts of consolation which the gospel offers to the family of God, you may suck and be satisfied. The holy confidence of Abraham, and David, and Paul, and of others of the household of faith, who not only believed but triumphed in the Lord their Righteousness, may be adapted as your own. And what then remains for you, but, in the strength of divine grace, to gird up your loins, to go up out of the wilderness leaning on your beloved, to pass the remainder of your days as strangers and pilgrims, manifesting by your pursuits and tempers that you are in search of a better country, that is, an heavenly ; and when the number of your days is fulfilled, you will be put in possession of the unfading inheritance. Who is now precious will then be more so ; and salvation, and honour, and glory, and power to him that sitteth on the throne, and to the Lamb, will be the burden of the song of you and all the redeemed, who, through much tribulation have entered the kingdom.

Halstead.

* * B.

ORIGINAL ESSAYS.

XLVI.

CHARACTER OF CHRIST COMPARED TO A VINE.

IN the blessed Redeemer every excellence is portrayed in full perfection, and drawn to the very life. The beauties of this transcendent personage, like the jewels in a diadem, mingle their beams in happy clusters, and add to the brilliancy of each other. Yes, in the ever blessed Jesus there is an assemblage of divine honours which transmit their radiance in one grand constellation, with the most captivating effulgence. In him we behold innocence, dignity, and merit, made perfect in suffering, all shining with the richest lustre; and from his secret chambers the sun transmits his rays to animate creation, and cheer the heart of man.

If the simplest flowers of the vegetative class exceed the splendid magnificence and courtly greatness of Solomon, how infinitely more superior are the attractions of Jesus to the objects of his choice and favour. When indulged with his presence, so exalting is his love made manifest, that we forget ourselves, and lose sight of the beauty of the apartments in which we are introduced, and their princely decorations. The light and joy transfused from him, renders every lesser object comparatively dark and cheerless. He is the grand object whom angels praise. He is the glorious theme which immortal spirits, clothed in the garments of salvation sing. And, he is the true centre of repose to the weary and heavy laden spirits of his militant Zion, who chant his praises in similar, though less extatic strains.

Is he the only object worthy of regard, in whom wisdom in perfection shines superlatively bright; in whom every amiable gracefulness is seen; in whom every blessing meets? He is. Surely, then, the noble example of the queen of Sheba, who heard of the wisdom and glory of the eastern monarch, believed the report, and journeyed to bear personal testimony to the truth, which, when she had verified, was over-smitten with excess of joy—surely this example, while it is worthy imitation in a higher sense, preaches a faithful admonitory discourse to those, who having professedly made shipwreck of all for Christ, yet are, nevertheless, engaged, not in exploring his beauties, and seeking instruction from his wisdom, and delight from his lovely countenance, but unduly pursuing airy phantoms, which illude their grasp, and plant piercing thorns underneath the pillow on which they slumber, which in the issue shall awaken them to grief, remorse, and lamentation.

The doctrine inclosed in this Essay is a mystery—an inexplicable and delightful mystery, its *modus existendi* cannot be defined. It is the indissoluble oneness subsisting between Christ the true vine, and

his people, the branches in him. This happy union is prefigured by various similitudes abstracted from life. It is a union of the most exalted kind; and the love which cemented the bond is infinitely superior to that which Jonathan possessed towards David; for it was stronger than death. What may not the church of Christ anticipate from a union and communication so truly blessed! He has engaged himself to them, in every case and situation, and by every possible tie of affinity and affection; and has promised that they shall hereafter be joint partakers with him of the same heavenly glory.

How must the disconsolate minds of his disciples have been cheered by his solemn and pathetic declaration, "I am the vine, ye are the branches," in which he intimates, with the most cordial affection, his absolute supremacy, as their life and glory, and their entire and total dependance on him for the continuance of life and influence. In him they have all things, and abound; and from him they have every thing to hope for that is essentially good, from the communicable fulness of God their Saviour.

Christ, as the anointed of God, is a vine, high in dignity, and lowly in stature. He is the free covenant gift of the Father; and in this sense he is the heavenly vine of his right-hand planting, possessing a unity of life and interest with every branch ingrafted in him.

We can scarcely conceive of more endearing language than that which he so voluntarily uttered in one of his last incomparable discourses referred to. It was not the language of a parent merely, in whose blessings his children were interested, a portion of which they richly enjoyed, and to whom they looked for all the valuable legacies to be received after his decease. This character, doubtless, he sustained towards them in an eminent degree, which was exemplified in his providing for their welfare; in supporting them by the way; and by yielding to them all their requirements; but the intimacy is of a much more intimate and animating kind. He describes them as branches actually incorporated and embodied with himself, the substance of the tree, and participating of its fatness, or, of all his blessedness. The sap which the root imbibes circulates throughout the whole tree, adorns it with blossoms, and loads it with fruit. So those, who are united to the Redeemer of sinners, possess his wisdom to enlighten them; his righteousness to justify; his Spirit to sanctify and meeten them for glory; and his redemption to render them completely happy in him.

Jesus is the one true and living vine, whom Israel under a spirit of prophecy designates the beautiful and all glorious branch of the Lord. So great is his glory, so supremely lovely is his person, and so superabounding are his merits, that every other subject shrinks into comparative nothingness, and is of less value than dung and dross.

Every view that faith realizes of the Redeemer of sinners exalts the mind above transient objects. There is no dying to carnal influence, nor can there be any solid peace enjoyed in the soul only as the mind is disencumbered from vain pursuits, and looking out of

self to him. A faith's view of Jesus, Oh how precious! But to behold him from on high looking down from his pavilion on his fair plantation, where each branch bears his own exact resemblance, with unmeasured complacency and delight; to apprehend and enjoy, spiritually, the glorious results which arise from an inseparable union to him by precious faith; to have a oneness of object and pursuit with him; and to enter into a vital and experimental enjoyment of his superabounding love and favour, is the very marrow of sacred felicity.

When, through the lattices of ordinances Jesus looks, he barely shews his graces, so as to enkindle in the breasts of his saints a reciprocal affection; yet he shews himself with uncommon lustre and majestic beauty, the influence of which enamours the soul with exquisite rapture. Like the most delicious flowers he exhibits the bloom of his complexion, and the indescribable richness and glossy colour of his crimson vesture through these sacred espaliers, flourishing divinely fair through the windows of his love. Hence he discovers himself but in part: he reveals much, but conceals infinitely more of his mediatorial glory. His very name in such seasons is as ointment poured forth. It is an enjoyment of his love that exalts the saints of Jesus, but it requires super-human power to open the alabaster box containing the costly unction. It is this that gives incense in the temple, that thrills delightfully through every avenue of the waiting soul in public appointments, amidst the family circle, among the saints, or in the closet; and this balm alone is a true antidote to every bitter; it extracts the bitter potion from the cup of life, and renders every bitter divinely sweet.

This union of Christ and his chosen consort, or the vine and branches, are here represented as one perfect body. This union was only made manifest, not created in time. The branches arising from and grafted to this immortal stock, possess immortality also. There never was a period when they were separated from the vine, not even when man lost in Adam his primeval rectitude, and apostatised from God; for even then the bond of union subsisted in their covenant head, and remained indissoluble.

The grand decree which connected the developement of Jehovah's glory with the fall of man, and his recovery from the vast and overwhelming gulph by grace, is eternal and immutable. The marvellous projects which were contained in his secret purposes of mercy, are opened up in the time-state of her being, like mighty cataracts of overflowing love, to exhibit the glories of incarnate Deity, and the wonders of the cross. The eternal union of Christ with his people guaranteed the recovery of his chosen branches from their lapsed state, and equally secures their final perseverance through every opposition to the realms of bliss, whence corruption's streams shall no more defile their garments, and whence they will be for ever dis-severed from their present bondage of sin, and its companion sorrow.

The branches of this illustrious vine are alike with the whole of

Adam's posterity involved in inextricable ruin, which entails upon them spiritual death. In this destitute condition they are involved : but at the appointed period Jesus seeks them out ; he finds them wallowing in their sins and blood. He casts his skirt, or the mantle of his righteousness around them, newly creates and espouses them to himself in covenant love and faithfulness. Thus he manifestly cements their union to him at their effectual vocation, and becomes openly related to them in every legal tie. Happy bondage of affection ! How amiable is the felicity consequent on a union of spirit with the King of kings ! It is thrice blessed to eye him in all their mercies, and it is a sure way of enhancing their value. With an eye to his fulness they look up to him in humble dependance on his promise, as their only resource for strength and support, and for every needful good ; earnestly desiring to seek no glory but his. By virtue of this union every mystic branch is fully exonerated from his legal debts, being fully divorced from the law as a covenant of works, and rendered righteous through the righteousness of Jesus imputed to him, and this is his fountain and source of joy and peace.

Despised and rejected of men as was the ever-blessed Jesus on earth, he was an object of celestial adoration in the realms of bliss. Like the winter's vine, he did not appear outwardly to benighted man, to possess claims for admiration ; but on the contrary, he became the butt of slander and malevolence, to which he fell at length a willing victim. Yet, while he was degraded with the over-bearing contumely of his enemies, and scoffed at by his foes, he was beheld by Jehovah with ineffable delight. Happy indeed is it for the branches of this vine that their lives are hidden with his, far beyond the power of the guilty foe, or the grim tyrant death to reach them.

The immaculate holiness, unsullied righteousness, sinless obedience, and completely finished work of this glorious representative, becomes the inheritance of the represented, in consequence of this blessed union. Hence arises the delight Jehovah takes in his chosen people, which can only be said as he beholds them through this exalted medium.

Jesus being the root of all influence on which his people are suspended, they derive grace from him, whereby they exhibit buds of grace, which expand into blossoms, and terminate in fruits of righteousness, which hang in beauteous clusters on the immortal boughs. Incapable of producing fruit themselves, they derive all fruitfulness from him ; nor can they see any thing in themselves, when they look aright, but sin and misery. Every moment they can perceive cause enough to bow their branches to the root that bears them up, and helps them onward ; in humble token of their shame, and in gratitude for his divine forbearance towards them. They acknowledge, that in him alone, is their fruit found ; which is wisdom, righteousness, sanctification, and redemption. Thus, by their union, they participate and enjoy, in the appointed measure, all the benefits derivable from his life, his death, his burial, his resurrection, and

ascension into glory; and will, hereafter, fully realize, in full fruition, the blessedness resulting from them.

As a divine person, the Redeemer of sinners is deeply rooted in his self-existence, and possesses all the properties of invisible Deity. In his human nature, (the assumption of which was an unparalleled proof of condescension) he is the branch of growth, proceeding from the stem of Jesse; and is the true and only source of healing, health, vigour, fruitfulness, and glory to his church, in time, and throughout eternity.

What a mercy for the branches, that in Jesus is their grand repository. He has performed for them the astonishing wonders of redeeming love; and he bears all their weight and burden through the desert. Even the burden of their grief and sorrow; the oppression of their sighs and tears; and all their calamities:—in these, and ten thousand nameless circumstances which excite their sadness, and bear down their spirits like the bull-rush, he sympathises with them, speaks comfortably to them, and advocates their cause in every action. He counteracts their sadness, and calms their spirits, by diffusing abroad within them, the sweet efficacy arising from an application of the balm of his immortal blood; which balm is a sovereign remedy for all their wounds, and a cordial for all their fears. The Holy Spirit, with the Father, in their official capacity, mutually share with the Redeemer, the glory which ascends on high at the regeneration of every branch of mercy. — The glories of electing love; the mysterious work of redemption, by vicarious sacrifice; and the carrying into effect the fruition of this love, by engrafting every righteous branch into the glorious vine of Edom; the maintenance of life and health by watering them with the sacred dews of grace, and taking charge of the vintage and defending it—these are blessings produced by the distinct, yet concurrent operation, harmonious unison, and combination of each divine person; every act of which exalts Immanuel, in whom all glory centers, and through whom the glories of Jehovah shine.

In the assumption of human nature, Jesus undertook his people's cause, which embraces a threefold object. First, he designed to develop the glory of God in him, in the full and free salvation of every elect vessel of mercy; and as they are all individually destitute of righteousness, he purposed to accomplish a righteousness for them, fully commensurate with all the demands of law and justice, to justify and to render them meet for the mansions prepared for them. Secondly, to give them life in him, by the operations of the Holy Ghost, and to supply them from that source, with needful influence and support, to maintain their life and standing, until death disrobes them of their earthly garments of dust. And, Thirdly, he designed to make them fruitful in righteousness in an evil world; and to render them happy, in the noble anticipation of a complete and final emancipation from all their foes.

We have observed, that this union is a mystery. Both root and

branches possess a kindred nature. Jesus is the sole life and enjoyment of his people. In him are many very tender shoots, which require the fostering hand of parental care and kindness, to succour and console them by the way. Of this class is the young convert, who is shaken from his steadfastness by every little breeze. But none are too minute for the attention of the Redeemer; and, however neglected they may be by their fellow branches of longer standing in the church, they are equally and inestimably precious to him, being the purchase of his blood.

There cannot be any life, or liveliness out of Christ. And though it be indisputable, that every bough had a secret life in him, before its manifestation; yet, in the days of his unregeneracy, all his acts were acts of darkness and rebellion. At his regeneration, he receives an unsinning principle, which diametrically differs from his innate carnal one. This is the stem so dear to Jesus, whose life is sustained and supplied from his immortal root; whose branches are elevated in the air of a spiritual atmosphere, when in their native element; whose boughs hang over the wall, arrayed in plumage of simplicity, yet unornamented foliage.

Jesus, the illustrious vine, was, therefore, with his people in the secret decree, as well as in the time-state of their manifest espousals, and in the eternity of their duration. What he so blessedly accomplished, they partake of—the rich benefits by impartation. He carries them in safety throughout their pilgrimage, working within them all the fruits of righteousness and peace, both to will and to do of his own good pleasure. He prunes them to mature their growth and fruitfulness; and bends their pendant branches with a burden of delicious fruit. By his rays, they are warmed and cheered; and under his parental dominion, they go on with joy and gladness. If deprived of the exhilarating rays of his manifested presence, by intervening clouds, they gather gloom in their aspect, and wither in their frames, like the winter's vine.

The vine of nature, with all its unadorned shew, yet rich and transparent clusters of liquid fruit, suspended from the sunny wall to which its branches are nailed, not unaptly reminds us of the rugged tree on which the ever-blessed Jesus hung, borne up by the nails in his precious hands and feet, and wounded side. There, ah! there he suffered, bled, and died in his people's cause. Here he was crucified, and representatively all his people with him. From hence, in majestic currents, the rich blood he shed ran trickling down the summit, like translucent nectar, more luscious to the taste of every heaven-born saint, than the pulp of the most fruitful vine of nature is regaling to the natural senses; and this, to revive the branches even now, though absent from the root, but that in heaven they may drink with him more copious draughts of bliss.

And, ah what a reproach to the perpetrators of his death! They offered him, not the generous juices of this tree, to refresh his languid spirits, and to alleviate his anguish, amidst his dolorous conflict; but

gave him a loathsome potion of vinegar, mingled with bitter gall. He drank it up, that his children might sit under the reviving shadow of his transcendent merits with great tranquillity; and that, ere long, being admitted into the paradise of God, they might enjoy, in full perfection, the enlivening fruits of the tree of life, and drink new wine with him in his heavenly Father's kingdom.

(For the Spiritual Magazine.)

THE TWENTY-FIFTH ANNIVERSARY OF MY BIRTH-DAY,

OCT. 8, 1828.

WHEN I take a review of the gracious dealings of my covenant God with me, who am less than the least of all saints, I stand amazed at his long-suffering mercy, and preventing care manifested toward me up to the present moment; surely, I may say, "goodness and mercy hath followed me all the days of my life." O how great are the wonders of electing grace displayed towards those who are chosen in Christ before the foundation of the world.

When I behold the weight of my five and twenty years sin rolled into the scale of divine justice, I exclaim with astonishment, why was I not cut down as a cumberer of the ground? But, turning mine eyes to the opposite scale, I behold with joy and delight, the all-prevailing merits of my adored Saviour hath turned the balance in my favour, so that now justice stands with his drawn sword to guard my life from every spiritual enemy, while mercy follows with her rich stores of covenant blessings to shower down upon the chief of sinners, while passing through the wilderness, to the heights of glory.

And when I consider my state by nature, as described in the book of God, as being "dead in sin," (Eph. ii. 1.) an "enemy to God," (Rom. viii. 7.) and, a "child of wrath," (Eph. ii. 3.) and contrast it with the blessings I became heir to by my spiritual birth, then I am constrained to say, indeed, the Lord hath not dealt with me after my sin, neither hath he rewarded me according to my iniquity; but, through the riches of divine grace, being quickened from my state of death in sin, and raised to newness of life, and reconciled unto God, my fellowship is with the Father, and with his Son Jesus Christ; now, instead of being a child of wrath, under the curse of the law, I can bow at the footstool of mercy in deep humility, and self-abasement, and call the high and lofty God who inhabiteth eternity, "Abba, Father!" O wondrous mercy! that I, who sometime were afar off, am brought nigh by the blood of Jesus.

But, also, by nature, I am "black as the tents of Kedar," Song i. 5. but being brought to the fountain opened for sin and uncleanness, "I am washed whiter than snow;" (Ps. li. 7.) once I was naked. Rev. iii. 17.) but now, my clothing is of "wrought gold," and "fine needle-work," (Ps. xlv. 13.) once defiled with "filthy rags," (Isa. lxiv. 6.) but now, stripped of my tattered garments, and clothed in

my Saviour's "best robe," (Luke xv. 22.) once a "companion of fools," (Prov. xiii. 20.) singing the songs of Belial, eating the husks which belong to the swine, (Luke xv. 16.) drinking iniquity like water, (Job xv. 16.) running the broad road which leadeth to eternal death, (Matt. vii. 13.) "possessed of the devil," (Luke viii. 36.) working for death as the wages of sin, (Rom. vi. 23.) "a sheep going astray," (Ps. cxix. 176.) a condemned criminal in the devil's jail, a brand only fit for the unquenchable fire, (Zec. iii. 2.) But now, to the glory of God's distinguishing mercy, being called from the lion's den, and the mountain of the leopard, (Song iv. 8.) I am become a companion of those who fear God, (Ps. cxix. 63.) brought to the king's banqueting house, where my soul hath been fed with the bread of heaven. Now I can freely drink of the wine and milk of gospel grace, without money and without price, (Isa. lv. 1.) walk in Christ the narrow way, receive Christ as the gift of God, and possess eternal life in him, the seven devils turned out, and Christ taken possession of the heart, brought from the ways of sin, and made eternally secure in the hands of the chief Shepherd, a free citizen of the heavenly Jerusalem, delivered from the curse of the law by the great Surety, freely acquitted from all condemnation by the Judge of heaven, (Rom. viii. 1.) rescued from the strong man armed, a brand plucked from the fire, and polished by divine grace to be a pillar in the temple of my God, (Rev. iii. 12.)

Here, then, my soul, behold the wonderful effects of God's eternal purpose, view the distinguishing nature of that sovereign grace manifested in thy salvation; and O thou great teacher of all thy people, do thou deeply impress it upon my heart, that I may remember that by nature, I was poor, and blind, and miserable, and naked; and ever prize the redemption which is in Christ Jesus, so that, while my years are passing away as a tale that is told, I may be waiting for the coming of the Bridegroom, to meet him at the appointed time with joy and gladness, when my tabernacle shall be taken down, to be new modelled by the grand architect of all the elect.

And now, let me answer Paul's question, "who hath made thee to differ?" Is it a little arminian wooing that hath gently turned my stubborn free-will? O no. Those may talk thus foolishly who have never felt the plague of their own hearts; but I must ever ascribe it to the everlasting, unchangeable, free, sovereign, distinguishing love of my adorable God in covenant, while I fall prostrate in the dust, and exclaim, it is "by the grace of God I am what I am."

'Tis grace, 'tis grace, with joy I'll sing,
While in this world I stay;
And grace, rich grace, with joy I'll sing,
When time has pass'd away.

To Israel's triune God, be everlasting praise and glory given, by all the redeemed and called saints on earth, and the glorified millions on high. Amen.

Orpington, Kent.

T. W. *

REVIEW.

Sermons, Lectures, and Occasional Discourses. By the Rev. Edward Irving, M. A. Minister of the National Scotch Church, Regent's Square. In Three Vols.

THE admirers of Mr. Irving's talents will experience an additional gratification from the perusal of the above work ; which is written in the same fervent and animated style as usually characterize his addresses from the pulpit ; which orations have obtained him both the censure and applause of the multitude, and the esteem and admiration of his stated auditory.

The opinions our Rev. author entertains on the subject of his discourses, are stated in substance in the preface of his work, with much conciseness and perspicuity. His first volume treats of the work of Christ in the flesh ; the second, of the publication and propagation of the same good work among men ; and the third, of the present aspect and condition, and the immediate prospects of that portion of the world which hath received the preaching of the gospel of the incarnate word ; being in the whole doctrinal, ecclesiastical, and practical, national, and prophetic.

The first and second sermons on the incarnation, are fine specimens of the author's powers as a theologian ; and discover much harmony of sentiment with the testimony of unerring truth, on the subject he there discusses. We wish we could express this unqualified opinion of the work throughout ; but, we regret to state that our pleasure has been considerably counterbalanced by the perusal of matter of a different complexion and character. This we deeply regret. Our limits do not allow of an elaborate exposition of the points in which our judgment differs. The candid reader will form his own conclusion from the whole ; and, we are convinced he will not cashier the performance as unworthy his regard in toto, and consign to reprobation the sparkling gems which are scattered throughout his pages in splendid profusion, with the dross which here and there beclouds their lustre. There are many points maintained in his *third* sermon, which want revising. In fact, to be acceptable to the real orthodox christian, the production must be re-cast in a different mould. We apprehend that the doctrine there enforced on "the universal reconciliation wrought by the death of Christ, and the particular election ministered by his life in glory," is too problematical and hard to solve, to meet the desired reception ; especially among those who are sound in the faith as it is in Jesus.

The human nature of Christ, he says, was the same as his own, before it was consecrated by the Holy Ghost. This idea is not revealed in the scriptures, therefore, it is destitute of foundation in reason and fact. Jesus must have been under the curse, and consequently, with-

out a federal righteousness, and incapable of being a Saviour. He derived the power of laying down his life, and taking it up again from his Father, and from himself, as a divine person. No *created* being, *as such*, has immortal life essentially dwelling in him.

The following quotation is a summary statement of the doctrine from which we have expressed our dissent.

"I shall proceed to open, in the second part of this sermon, how God, by uniting the person of his Son to fallen flesh, doth thereby reconcile the whole lump of fallen humanity unto himself, and is enabled, through Christ, to save as many as it pleaseth him, without any detriment unto, but rather with all illustration of, his righteousness and holiness. This will lead us to speak of the universality of the reconciliation, and the individuality of the election; and to shew how harmonious and mutually co-operating are these two great truths.—From this we shall pass, in the third part, to shew how, by this same method of sending his Son in the likeness of sinful flesh, God doth remove the law, which is the form of the enmity, and bring in unto all the world this dispensation of grace under which we now stand. After which, we shall conclude this discourse upon the method of the Incarnation, with practical conclusions and improvements of the whole."

"Of the doctrine taught in the first part of this discourse this is the sum:—That there was united in Jesus Christ the Godhead, in the person of the Son, and the manhood, in its fallen state; and that they subsisted together in one person, in such wise as that he was wholly without sin, holy and blameless in the sight of God. Now, by the grace of God, I will shew you how in this incarnation of the Son of God, thus incarnate, in the fallen, and not the unfallen creature, is shewn forth and demonstrated the truth of that text: "God was in Christ, reconciling the world unto himself; not imputing unto them their trespasses." And to make this demonstration the more complete, I pray you to look back unto the beginning.

"See the substance of mankind, now innumerable divided into living and dead persons, all shut up and contained in Adam, in a state of goodness with which the Godhead was well pleased. See it again, by the fall of our first parents; all brought into a state of sinfulness, most abhorrent unto the mind of a holy and righteous God; offending all his commandments, refusing him worship, and giving it unto stocks and stones, and four-footed creatures, and in all possible ways shewing forth a most hideous and irreconcilable enmity in the creature unto God. The question then is, How is this enmity of fallen man to be taken away? How is the world to be reconciled unto God? How is this sinful and sin-possessed creature to be delivered, sanctified, and brought into favour with God? As in an individual, even Adam, the enmity came; so in an individual, even Christ, the reconciliation came. And as from the first individual, the enmity was propagated to many, yea, to all; so from the latter individual is the reconciliation propagated unto many: as is the fall, so is the remedy. And how, then, was the reconciliation accomplished in the man Jesus Christ; and afterwards is it propagated from him unto other men? In the man Jesus Christ, there was the Godhead of the Son, which is the same in substance with the Godhead of the Father and of the Holy Ghost. There was, also, the manhood; the same in substance with the manhood of other men, otherwise it is not manhood. Verily, "he took not on him the nature of angels, but he took on him the seed of Abraham." "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." Consider now attentively this the person of Christ. If the human substance which he hath taken, be of a piece with mine and with yours, as we are all of a piece with Adam, and can through the union with the Godhead be preserved pure, and blameless, and carried through death incorrupt, and brought into the presence of God perfectly holy, then it is made manifest, that a fallen creature can be reconciled unto God, for it

hath been done, it was done in the person of Christ; and the only question which will remain is, How is it to be done in other persons? How is it to be propagated abroad unto many, as Adam's declension was propagated? But if, on the other hand, Christ took not our substance in its fallen, but in its unfallen state, and brought this unto glory, then nothing whatever hath been proved with respect to fallen creatures, such as we are: the work of Christ toucheth not us who are fallen; there is no reconciliation of the fallen creature unto God; God is not in Christ reconciling a sinful world, but he is in Christ reconciling an unfallen world: for it is the unfallen creature and the Godhead which have met in Christ. And what were the use of reconciling the unfallen world, which hath no sin, which is never fallen out with God? If God is in Christ reconciling something to himself, that something must be, in Christ, reconciled with God. And what is there in Christ, but God and man? These two, that met in him, therefore, and were reconciled, must be the same two between whom enmity had come. Do I say, then, that Christ was sinful, or did any sin, or that his temptations led him into any sin? if there was sin, how could there be reconciliation? No; he was holy. But was he liable to sin? Yes; he was tempted in all points like as we are. How could he be tempted like me, unless he were like me? his Godhead could not be tempted; as it is written, "God cannot be tempted with evil." Only, then, his manhood could be tempted: and how can any one be tempted, or tried, unless he be liable to sin? Even Adam, before he fell, was liable to sin. If any one, therefore, say that Christ was not liable to sin, he doth say he was not a man; he doth say he is not come in the flesh; "for all flesh is grass, and the glory of it as the flower of grass;" and if any man say that Christ is not come in the flesh, he is not of God. "This is that spirit of antichrist, whereof ye have heard that it should come, and even now already is in the world." Be it so then admitted, that Christ is come in the flesh, and was tried with all our infirmities, and tempted in all points, like as we are—which is a doctrine the most necessary to salvation, albeit now set light by, nay, and even reprov'd—you have at once redemption and reconciliation made sure. You have original sin taken away in him, by the manner of his conception: he is not, as it were, an individual of the sinful individuals: he is not a human person: he never had personal subsistence as a mere man: he sees the whole mass and lump of fallen, sinful flesh: he submits himself unto his Father to be made flesh; his Father sendeth the Holy Spirit to prepare him a body. This is done through means of a rational soul, which the Holy Spirit possessing doth therewith take up, from any where in the lump of existing flesh, a part; and when so forming a body the eternal Son of God humbleth himself to apprehend it, for ever to unite it to his own divine person: and thus, by creative act of Father, Son, and Holy Ghost, not by ordinary generation, Christ is constituted a divine and human nature in one person. He hath taken part with the children, with the fallen children; but he came by that part, not through connexion with Adam, but by his own free will, and his Father's free will, and the free will of the Holy Ghost; and thus original sin is avoided, though yet the body he took is in the fallen state, and liable to all temptations. Now, then, consider ye how the reconciliation between these two most contrary and irreconcilable things is accomplished. Most people never think at all about the matter, and would fain not be troubled to think about it; but woe be to the minister, and woe be to the people together, who are content to lie sunk in such sloth, in such indifference to God's most principal and most glorious work! Hear me then, patiently, and give diligent heed, while I explain to you this matter distinctly. The divine nature of Christ hath continual communion and identity with the Godhead, is of the Godhead, is the Godhead; dwelling with the Father, and in the Father, not the less because it acteth towards the creatures, through this body, and through it shall for ever act. By his divine nature, I say, with the Godhead he transacteth, and by his human nature he rendereth the will and purpose and action of the Godhead

intelligible, visible, and perceptible to the creature. But before two instruments will render the same harmonious sound, they must first be brought into tune with one another; and the question is, how shall human nature, in the fallen state, be brought to be in harmony with the acting of the Holy Godhead? Ever since the fall, God and man have been at variance. The thing was not, that ever the human will had acted in harmony with the will divine; and how then is it now to be? How is a human nature to respond, truly and justly, in all things to a divine nature? This is the reconciliation of which so much is made mention in scripture. This is the atonement of which they make so much discourse, without knowing what they say, or whereof they affirm. Atonement is not reparation, is not the cost or damage, but the being at one. It should be pronounced at-one-ment."

Certainly Mr. Irving appears here to have travelled out of his proper latitude; "darkening counsel by words without knowledge." Here we find him inferring the liability of Christ to sin, from his temptation to it by the enemy; while it is almost universally admitted to be impossible he should sin. And, a little further onwards, at page 75, he exclaims, on the same subject, "I know it well, and will maintain unto death, that Christ's flesh was as rebellious as ours, as fallen as ours." We rejoice that we have not so learned Christ.

On the propriety of going about and preaching universal reconciliation unto all the world, the Rev. gentleman observes:—

"And therefore we may go about and preach reconciliation unto all the world, as it is in that text, already quoted, "God was in Christ reconciling the world unto himself, not imputing unto men their trespasses." We preach the resurrection unto all who have partaken of the death which came by Adam. We have a right to say, that as in Adam all have died, so in Christ all have been recovered from death, or made alive. And doubt can there be none, that Christ hath purchased unto himself right and lordship over all the fallen creatures: and in virtue of his resurrection shall raise them all from their graves,—some unto the resurrection of life, and others unto the resurrection of judgment. His resurrection makes him Lord of heaven, and Lord of hell. He hath purchased back the possession, and in doing it, he hath asserted likewise his lordship over the usurpers of the possession. Here, then, is redemption and reconciliation purchased for fallen mankind, by the incarnation of Christ, as truly and completely, and as extensively, as in the fall by one man, even Adam, death and alienation were procured."

In a word, he defines the distinction between "reconciliation and the principle of election," by asserting that the work of Christ up to his resurrection was done for mankind in general; but that all that he hath done since, has been to make a difference between the election and the reprobate; that he hath removed from all alike a broken law, and that the penalty the reprobate incurs is a rejected gospel!

These are the points Mr. Irving urges with much assurance; and which we conceive to be purely heterodoxical. Yet, while we are thus constrained to lop off excrescences from his work, there are other parts well deserving our commendation. Our desire is to separate the wheat from the chaff which surrounds it, and free it from a spurious adulteration.

We have been highly interested with his third volume, which contains a lucid view relating to the fate of the world and the church, collected from the present aspect of affairs, and the concurrent testimony of unalterable truth. Surely it may be said, that, as a nation,

we are exalted to heaven by privileges, but that we are debased beyond measure by their abuse. The apathy of the christian community, while her enemies are on the alert, forging chains to bind her, speaks volumes. Our only consolation is, "The Lord reigns, therefore let the earth rejoice."

The Sinner's Justifying Righteousness; or, a Vindication of the Eternal Law and Everlasting Gospel, by John Beant, abridged; with a brief Introduction. By Thomas Jones, Curate of Creater.

We have much pleasure in recommending to the spiritual minded believer in Jesus, the above concise Treatise, written by Mr. Beant, and ushered forth in its present abridged form, by the curate of Creater. A subject of such paramount importance, written with clearness and conciseness, as this present volume is, we have no doubt will meet with deserved patronage.

The enquiry, urged by the writer, "what is the justifying righteousness of sinners? and who shall provide our justifying righteousness?" it must be admitted, are of vast importance; especially so, in the present disposition of the church, many of whose professing members err from the truth, not knowing "how shall man be just with God."

A right solution of this query, emanating from a practical and experimental knowledge of the subject, will decide the solidity of the foundation of our hopes, whether they be grounded in the moveless rock of eternal ages, and impervious to the storm; or, planted in the fleeting and unstable sand, which is washed from the shore by every wave, and swept away from its station by every rising billow.

And, while it becomes an imperative duty, sweetened by the blessings of privilege, to listen to, and implicitly obey the exhortation of the Holy Ghost, by his servant, the apostle, "contend earnestly for the faith;" it behoves us, for our own advantage, steadily to watch the movements of our common enemy, lest he surprise us even in the act of defence, and stir up within our breasts, the combustible elements of nature, about, "words to no profit, to the subversion of the hearers."

On the subject of the law, there has been much contention in every age of the church, which has terminated in rancour and bitterness, not to be justified on rational or revealed principles. We are persuaded, that much of this apparent difference, arises more in misconception of each other's views, than is founded in fact. Each opponent agrees that every believer in Jesus, is delivered from the law, as a covenant of works, whereby he is to expect life and justification, and that he is delivered from his condemning power, by virtue of his espousal to the Lamb of God; and that love is the grand spring and true incentive to all holy obedience. There is, therefore, in reality, no difference; for the law of love, so strenuously advocated by the one, and the moral law pleaded for by the other, are alike the law of love, and the believer's only rule. Love to God, and love to our neighbour, is the sum and substance of the law. It is,

and must ever be a law of love to the believer in Christ, though it denounces awful curses and imprecations to all who are under its precipice, as a covenant of works.

There cannot be any perfect rule of obedience but the will of God. This will must of necessity be immutable. To suppose the possibility of any remission of requirements from this unerring standard, or relaxation of the penalties consequent on its violation, under any circumstances, is to imagine a chimera—is to conceive what is contrary to truth, and highly derogatory to the divine honour and holiness of its glorious founder.

Our author has, in our opinion, in perfect consistence with the holy oracles of truth, satisfactorily established his views of the eternal and unalterable nature of the moral law; its identity with that given to Adam in his state of innocence, which continued to the period of its more open and distinct promulgation from ~~the~~ sin, in substance precisely the same; and was also the same law which was published by the Redeemer on the sacred mount, and afterwards inculcated by his apostles as a perfect rule; and a true mirror to discover and exhibit our short comings, and convince us of our absolute need of a Redeemer's righteousness to render us accepted before the throne.

The holy law of God is a perfect transcript of the divine mind and will; and as it is the essence of love to those who look to Jesus, the end of the law for justification, so the newly-begotten in him, being created in righteousness, and possessing, in his new-born nature, the very image of God, whose element is holiness, exults in that law, which condemns the sins of his carnal nature and enmity to God, in thought, as well as in word and deed. We are at a loss to conceive the validity of the contrary opinion; or to conjecture a reasonable motive for the abrogation of the rule, so much in concord and agreement with this inwrought principle of holiness, which is the derived inheritance of every saint.

We leave the work, with these remarks, for the perusal of the humble enquirers after truth, trusting that they will realize both edification and establishment therefrom.

Visits to the Religious World. Published by Seeley and Co.

THE increase of religious novels, and the avidity with which they are read, are fearful signs that the form of godliness without the power, is all the religion which many professors who encourage this species of writing have. Our position is founded upon the very essence or properties of novels; which are not, and which cannot be reflecting mirrors in which the truth as it is in Jesus is seen, without their ceasing to be works of imagination founded upon facts and persons whose charm to the reader consists in the beauties given them by the writer, and their resemblance to real life.

The "Visits to the Religious World," have more of reality, and less of fiction, than novels in general have. Indeed, it is an extraordinary work. He is Romaine revived. The author's object is to

expose the errors of the religious world, and declare the whole council of God. He strenuously contends for truth in purity of sentiment, and reprobates the missionary spirit of the day, as fraught with evil, which he exhibits in its proper light.

To transcribe the parts which have been subservient to our instruction and pleasure, would be to form a volume. We refer the reader to his remarks on "Preaching Christ;" "Evening Conversations;" "Cottage Visits," &c. and pray he may participate of the same profit we have realized from the whole.

The following extract will, we conceive, bear testimony that our encomiums are not unduly given.

"I would, however, my dear Sir, before we enter on the subject proposed, just observe, that you scarcely state the case fairly, in supposing me to deliver my sentiments in a mixed company: for I hope I am not often found except where the society is, at least professedly, christian, in our sense of the word. And with respect to your objection to such deep and mysterious points being brought forward, I must be allowed to say, that if they are deep and mysterious, they are, nevertheless, doctrines which have been 'revealed to babes,' although denied to the wise and prudent;—and doctrines also which I boldly venture to affirm, are intended to be the strength and rejoicing of every ransomed sinner's heart. I am aware, and I deplore it, that in this day of dim and clouded light, any topic of religious interest is preferred to the plain and simple gospel of Christ Jesus.—We have christian duties, christian feelings, christian obediences, christian charity, christian exertions, we have, in fact, the whole circle of "the things which accompany salvation,"—but salvation itself, and Christ, the key-stone, the foundation, the Alpha and Omega, are by some marvellous oversight, almost passed over in silence."

There is much important matter contained in this chapter, which will, under the sacred influences of the Holy Ghost, be rendered highly useful and precious to the believer in Jesus.

We cannot better conclude our remarks, or recommend this work more efficiently to the notice of the humble lover of the meek and lowly Jesus, than introducing to his notice a selection from the subject of "Christian Consolation;" which, we think, will command its merited commendation. The conversation arose from the sight of some verses, descriptive of a mother awakening from sleep, after the death of her infant; where it is added, that "perhaps none but a mother can tell the anguish that such a sensation gives."

"Desolate indeed!" she added, "if we knew not that the Father of mercies and the God of all comfort had taken the infant spirit into His own keeping. Rutherford says, that 'the child is not sent away, but only sent before, a star which, going out of sight, does not die and vanish, but shines in another hemisphere;' and I have no doubt, that my dear infant is now shining in the Redeemer's presence. I can, and I trust I do rejoice, that it is called away from evil to the enjoyment of heaven; but there are moments when the flesh is weak, and sees nothing but the departed object in all its endearments: yet the gracious Saviour himself sympathizes in our infirmities, as He did with his disciples,—"the spirit indeed is willing, but the flesh is weak." I find nothing will bring any help, but going at once with my helplessness and sorrows to Him, waiting upon Him in patient expectation. I can get relief in no other way, it is altogether vain to attempt reasoning on such a subject; the more one tries, the less one finds it possible; nature is too strong for us, but grace is all-sufficient, and our blessed Lord knows our feebleness, and instantly hears our cry, saying, 'it is *my* child, I will go down and help it.' Oh! my dear friend, they are blessed indeed,

who, 'knowing their election of God,' can at all times look to him in confidence, exclaiming, 'thou art my Father!' How gently does His fatherly correction fall upon the believing child's head!—how sweetly flow the words of consolation into his bosom!—how strong the voice of pardon and reconciliation!—how joyful the assurance, that every step is ordered in mercy, and that all things are working together for good! Oh! my dear Mary, would that it were possible for the mind to remain in one unvarying tone of gratitude and praise, and that we could in some way glorify a Saviour who has thus ransomed us from the power of the grave! But this can never be on earth, and we must learn to bear with ourselves and our infirmities:—a hard lesson this, but a needful one to the rendering honour unto God; if we could find one point of good in self to lay the finger on, we should instantly exalt it into an idol; and as quickly undervalue the exceeding great and precious atonement, already offered up for us. How the worthless creature, man, loves to seek for something that will help him in making out a kind of righteousness to add to the Saviour's work! I am often astonished to see how people burden their minds, and distress themselves in this attempt; they do not consider, that in looking to self, they shamefully dishonour Christ; palming upon the scriptures doctrines of their own, which neither the prophets or the apostles ever taught. Oh, how blind we are! and how we rob ourselves of happiness, when it lies at our very door. I have no doubt that thousands of believers who are now groaning under a feeling of unremitted sin, and find themselves utterly unable to conquer it, would be different characters if they studied their bibles more than they do; but they read a few chapters, and sigh over their deadness, and grieve over their unprofitableness, and then look for some direction from the precepts and advice of men! while if they would but search the word of life diligently, remembering what our Lord said, "search the scriptures, for *they testify of me*," how soon would they reap the benefit. But they read them to see what they testify of self, not what they testify of Jesus; and keeping their joyless eyes fixed on self and its deformity, they have no thought of raising them to Christ the divine Physician! All the multitudes that followed Him were healed; but they seem to love to cherish their diseases, and Satan finding this, holds them in legal subjection, and lends them all his aid to keep them so; and thus, poor tempted christians pass their life, some in sorrow and bitterness, some in a state of depression, not unfrequently terminating in spiritual deadness. And yet there is life abundantly given in the Saviour, and offers of abiding peace; consolations unnumbered; and not one threatening of condemnation; but on the contrary, sure and positive assurances of eternal life to all who believe, with remission of sins, and justifying righteousness. I cannot understand it! I cannot see how believers should wilfully remain under the yoke of bondage, when they are so constantly told that want of faith is the sin of the deepest die. And yet it is as impossible to convince a person, who does not deeply study his bible, searching for the Saviour,—that his sins are all blotted out, and that his name is in the book of life, as if there were no such confirmation in the Holy Spirit's own inditing; they think the evil that St. Paul laments as ever present, making him do that which he hated, and neglect that which his spirit loved, is worse than any other crime; they seem determined to leave him behind as no example, and to renew their efforts, to dive deeper, and find something in self that will do *better* than simple faith. St. Paul and St. John were content to bear the trial of an evil nature, and to seek for justification by faith, saying, "whosoever is justified by works, he is fallen from grace:"—fallen, most truly! for grace sets the captive free; but these prisoners read their Master's command to come forth, and refuse to hear Him; they want to stay in their cells till they can make fine clothes to cover their poor ones: although a new garment is provided for them by their Lord, their pride forbids their accepting it, and there they wait, toiling in the dark, making and altering, until death pays his visit, clothes them with immortality, and compels them to see the truth."

POETRY.

SUPPORT IN DEATH.

WHEN tyrant death attacks my frame,
And sternly points his threat'ning dart,
Chill'd by the terror of his name,
My life blood lingers round my heart.

What, when that darksome hour shall come,
And fainting nature's pow'rs all cease,
Shall smooth the pathway to the tomb,
And give the troubled spirit peace.

Religion only can bestow,
The courage which can death withstand ;
By it assur'd, we dare the foe,
And smile at his uplifted hand.

What, though a fiery lance it wield,
Whose touch no mortal feels and lives ;
Fear thrills me not—me, God my shield
Surrounds, and safe protection gives.

His promises sweet comfort yield,
Faith nerves with strength the failing arm ;
Bright hope sustains me through the field,
And softly stills my soul's alarm.

Thus arm'd from heav'n's bright armoury,
This death-defying note shall ring,
“ O grave, where is thy victory ?
O death, where is thy boasted sting ? ”

Almighty God ! by whose indulgent pow'r
Frail, trembling mortals, quit their fears of death,
With strength endure my soul when its dread hour
Of separation comes—of parting breath.

Oct. 4, 1828.

J. A.

SONNET.

WHEN on thy brow, O wondrous Calvary !
The Son of God, extended on the tree
Sustain'd unutterable pangs, and spilt
His heart's own blood, t'atone for human guilt,
The savage sons of earth could scornful gaze,
While weeping angels view'd him with amaze.
But when was heard the last expiring sigh,
“ Father, 'tis finish'd ! ” a victorious cry—
In loud exulting songs that silence broke,
And in sweet melody their triumph spoke.
Death heard that sigh, and trembling with affright,
Felt he was conquer'd, though he won the fight ;
And hell's dark king bruise'd with a dreadful wound,
Fled howling to his realm's remotest bound.

Oct. 2, 1828.

B. S. S.

THE
Spiritual Magazine :
OR,
SAINTS' TREASURY.

" There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST : and these Three are One." 1 John v. 7.
" Earnestly contend for the faith which was once delivered unto the saints." Jude 3.

APRIL, 1829.

(For the Spiritual Magazine.)

THE ROCK OF AGES, AND THE PERFECTION OF HIS
WORK.

" He is the Rock ; his work is perfect."

JEHOVAH, the God of Israel, is the Rock of his people's salvation ; and all his works are perfect. They owe their origin to *his* infinite wisdom, and are or shall be completed by *his* almighty power ; for, he will do all his pleasure, and none can stay *his* hand. It is especially owing to this perfection of his works, in their design and completion, that he is in the scriptures of truth called the Rock, "for all his ways are judgment, a God of truth, and without iniquity, just and right is He."

His work of creation is perfect. When God had created the universe, we are told that he looked upon every thing which he had made, and behold it was very good. Man himself was created upright in the image of his Creator, capable of holding communion with him ; but from this state of holiness and happiness he fell, forfeited his fellowship with his Maker, became obnoxious to him, exposed to his vengeance, and thus introduced misery and death into the world, and all our woe. It was thus that man lost that perfection with which he was endowed, when he proceeded from the hands of his Maker.

His work of providence is perfect. Yes, dark as the lines may seem to us, mysterious as its dispensations may appear to be, God's providential dealings are a perfect and complete whole ; and like all his

other works, they are devised by infinite wisdom, and shall be completed by Almighty power. "The mystery shall at last be finished," and God shall stand justified before an assembled universe.

His work of grace is perfect. Yes, this too is perfect. What, shall his work of creation, and his work of providence be perfect, and shall not this, which is his greatest work, the brightest manifestation of his character and perfections, be perfect too? Surely, if any where we may anticipate a perfect work, it is here; and, if ever a perfect work was displayed by Jehovah, this is the work. It is perfect in its origin: it originated in his own divine mind. It is perfect in its plan: this was laid in eternity, and confirmed by an everlasting covenant, ordered in all things and sure. And it shall be perfect in its completion; for Jehovah Jesus has already accomplished the most difficult part of it, by his own incarnation, obedience, and death, and is now in the act of completing it from off his mediatorial throne, where he is exalted as Head of the church, and from which he sends down the gracious operations of his Spirit, by which sinners are converted, saints sanctified and preserved, and shall be assuredly glorified.

It is especially with regard to the person of Jehovah Jesus, and the perfection of his work, that *He* is in scripture called, "the Rock;" and, if Jesus be, as the divine oracles represent him to be, truly and properly God, every character and perfection which Jehovah bears, may be safely—nay, ought to be ascribed to him.

Jehovah Jesus, then, is the Rock of his people's salvation. Because from him flow those streams of pardon, and sanctifying grace, through which they shall at last be presented blameless and complete before their Father's face, with exceeding joy. When he was upon the cross one of the soldiers pierced his side with a spear, and forthwith there came out blood and water; and he that saw it bear record, and his record is true. No doubt emblematic of that pardon and sanctification which the church should derive through the medium of his death upon the accursed tree. *Jehovah Jesus is the Rock too*, because by him his people are sheltered from the storms of persecution, temptations, and trials, by which they are beset as they travel through this waste howling wilderness. He is "the shadow of a great rock in a weary land." *Jehovah Jesus is the Rock too*, because he is a place of refuge and safety, to all those who put their trust in him. "The name of the Lord is a strong tower; the righteous runneth into it and is safe."—"His defence shall be the munition of rocks." They that are found in this fortress are safe; for "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Not only is Jehovah Jesus the Rock of his people's salvation, but *His work is perfect*; and it is perfect as a whole, and perfect in all its parts; it will bear the strictest scrutiny, and the closest examination;

and the more we examine, the more completely shall we be convinced of its perfection.

His work of atonement is perfect. It was a full and sufficient atonement for all the sins of his people; for he bare them in his own body on the tree, and by his stripes are we healed. "He hath by his one offering, for ever perfected them that are sanctified."

His work of righteousness is perfect. It is fully commensurate with God's law; he has magnified that law, and made it honourable;" and has wrought out a righteousness, in which all the redeemed shall for ever stand justified before the face of their heavenly Father; for it is in, and upon all them that believe.

His work of intercession is perfect. Yes, Jesus has not only atoned for the transgressions of his people, and wrought out a righteousness for them, but "he ever liveth to make intercession for all them that come unto God by him;" he ever liveth to plead the perfection of his atonement, and the merits of his righteousness, in behalf of his people. And shall he plead them in vain? Impossible! for his work is perfect; and he himself hath assured us that, "Him the Father heareth always."

His work of conversion is perfect. For this work is ascribed in the scriptures to the Lord Jesus Christ, as well as to the Father, and the Holy Spirit; for as the Father quickeneth whom he will, so the Son quickeneth whom he will. No doubt he doeth this by the immediate energy of the Holy Spirit upon the hearts of his people, who is frequently in scripture called the Spirit of Christ, and the Spirit of the Son; and when this work of conversion takes place upon the soul of a poor sinner it is perfect and complete; it never needs to be repeated.

His work of sanctification is perfect. Not perfect as to the eradication of evil principles in this present life, but perfect as to that holy principle, which Jesus by his Spirit has implanted in the soul, and which will be satisfied with nothing less than perfect conformity to the moral image of God; after this it aspires, and to this it shall attain in the heavenly world. "I shall be satisfied when I awake up after thy likeness."

His work of preservation is perfect. He is Almighty, and none can pluck them out of his hand. He is unchangeable; and has declared, that of all that the Father hath given him he will lose nothing, but will raise it up again at the last day.

His work of glorification will be perfect. For he has declared that he will come again to receive his disciples to himself, and that where he is they shall be also. That they shall behold his glory, and the glory of his Father, &c. with him, and be made like him, and shall dwell with him for ever. Then shall they know after a more perfect and complete manner that "he is the Rock, and his work is perfect." For, now "we see through a glass darkly," but then shall we see face to face.

W. H.

(For the Spiritual Magazine.)

THE DEATH OF MOSES.

"I have caused thee to see it with thine eyes, but thou shalt not go over thither."—Deut. xxxiv. 4.

"OUR fathers, where are they? and the prophets, do they live for ever?" No—experience, observation, and the unerring word of truth concur in teaching *man* the solemn fact—"here he has no continuing city."

The subject is awful, and important. Death is daily and hourly opening fresh fields for the exercise of the contemplative mind; and sweetly allures the heaven-born soul, from the toils of the wilderness, to meditate on the glory, and blessedness of the saints' exit. We have a pleasing picture of death presented us in Deuteronomy xxxiv. After Moses had delivered God's ancient people from Egyptian slavery; effected their escape at the red sea; led them forty years in the wilderness; recapitulated a great part of their history; and told them of the judgments made known, and mercies manifested since their fathers commenced their journey, he was commanded to ascend to the top of Pisgah, and there to die. This must have been an afflicting dispensation of divine providence to the people. But the Lord's ways were not as Israel's ways, nor his thoughts as their thoughts. Moses must die; but what was the cause thereof? Doubtless the grand moving cause was the eternal purpose of God: but Moses had sinned against the Lord at the waters of Meribah, Numb. xx. 12. Here we see that it was sin and unbelief that hindered Moses from entering into the earthly Canaan; and so it is spiritually. How often do sin and unbelief hinder the christian from entering into the enjoyment and coming into full possession of the gospel Canaan! How often does unbelief preclude the soul's enjoyment of those covenant blessings, which flow through the channel of the Saviour's mediation and death, such as *peace, pardon, righteousness, &c. &c.* How frequently does sin cause the preached word, and the ordinances of God's house to become dry breasts of consolation! Yet, some have had the effrontery to assert, that "*sin does the believer no harm:*" but many a real christian has found, by sad experience, that, "to live after the flesh" is certain death to his spiritual enjoyments. It is indeed a matter of great rejoicing to the believer in Jesus that not all the powers of sin and death, will ever be able to destroy his soul; for his Redeemer ever lives to carry on the work of grace; therefore, he may sing with the immortal Watts—

"Not all that hell or sin can say,
Can turn *his* heart, his love away."

Yes, he is secure amidst all the storms of life; in the Jordan of death; and Oh! sweet to reflect, that when his spirit bursts the bars of mortality, and flies to the regions of never-fading joy, his flesh shall sleep

in hope ; nor, dare the grand enemy of his salvation attempt to invade the silent house, to rob it of its tenant.

“ Devils can't snatch him from the grave ;
Legions of devils can't confine him there.”

But, remember christian, you are still in the wilderness, and though sin cannot finally overcome you, yet the foe may rob you of your comforts, destroy your hopes, and blast your blooming joys. Sin and unbelief may (as they did Moses) hinder you from entering into the Canaan of the gospel, and rambling over the delectable field of the promises. Alas ! how often is it so ! The writer of these lines has often to go to a throne of grace with the language of one of old, “ Lord, cleanse thou me from secret faults.”

But, although the unbelief of Moses prohibited him from possessing the promised land, the Lord graciously permitted him to “ see it with his eyes ;” for this purpose, he climbed up to Pisgah's top, and there the Lord gave him a clear view of that land, which he had hundreds of years before promised Abraham his seed should possess. This doubtless, is a lively figure of the clear views which the christian has, by faith, of the blessings of the heavenly Canaan. Perhaps he has to meet with dangers, trials, doubts, and fears, while journeying to the Canaan above, and often has to exclaim, “ Oh ! that I knew where I might find him.” Yet, sometimes, he is favoured with a glance from the mount ; then he views his interest in the blessings of the everlasting covenant, given in Christ, from before the foundation of the world, and procured by his meritorious sacrifice and death. Here he beholds, by faith, the Canaan of rest which he has long been panting after ; and with sweet anticipation looks forward to that day, when the messenger death shall appear with his pen dipped in the sacred blood of Immanuel, to sign his dismissal from his clay prison, to his Father's house above. From this elevated spot, he views with calmness, and composure of mind, the commotions of the world, and pours contempt upon its transitory pleasures. The world is nothing to him, he is a sojourner here ; he is journeying home. And though the world, its lusts, vanities, and corruptions, are dragging him downwards, the eye of his faith is glancing upwards ; and often he is ready to exclaim, “ why tarry the wheels of his chariot ?”

It is worthy of remark, that the christian's faith views, are sometimes clearest at *death*. Moses never enjoyed this prospect before. So it is with many of God's dear people ; they have to walk much by night, surrounded by clouds of darkness, and are encompassed about with enemies ; they seldom enjoy uninterrupted communion with God. Their love to Christ is so faint, their faith so weak, their fears so strong, they are almost ready to give up all hope, and conclude “ their spot is not the spot of God's people. In this state, the poor soul sometimes continues, till the day of death approaches ; and then he is permitted to ascend Pisgah's mount ; then he bids farewell to all his wilderness doubts and fears, and views, (by faith) his interest

in the blessings of the gospel Canaan ; then he looks forward to that glorious Canaan above, where the Amalekites and the Moabites will not disturb his rest ; but, freed from the corruptions of the flesh, he shall take his fill of joy.

But, the death of Moses is not only figurative of the clear views the christian has when on the mount of divine communion, and his triumph in the article of death, but also of the *meritorious cause* of his triumph. It was absolutely necessary in order to accomplish the purposes of God, that Moses should die before the Israelites could possess the promised land. And, if we view Moses as a figure of the law, (and he certainly was) his death teaches us the impossibility of our entering into the heavenly Canaan, till the law is dead to us (as to its demands) not that the law is actually dead, abolished, or done away ; for the law remains exactly as it was—holy, spiritual, and good ; and it retains its full force against every one that is under it, as a covenant of works ; but it is dead to the believer in its demands and requirements ; for Christ has gone to the end of the law, for righteousness, to every one that believeth. And what is the cause of the christian's triumph when in full view of the Jordan of death, but the death of the law's demands ? And Oh ! how is the glory of the subject enhanced, when we consider the death of the law arising out of, springing from, and being the glorious effect of the death of the Lord Jesus Christ. Yes, christian, for the great love wherewith he loved thee, he left the realms of glory, laid aside his communicable riches, inhabited a body that he in all things might be made like his brethren, suffered the reproaches of men, paid a sinless obedience to his Father's righteous law, cancelled the guilt of an elect world, endured the ignominious death of the cross, submitted to the yawning jaws of the grave, rose on the third day's dawn a mighty conqueror over all his enemies, and ascended to plead the merits of his atoning blood, for thy deliverance from the curse and damning power of the law. "O the depth both of the riches and wisdom of God."

Here we see that the death of Christ (the antitype of Moses) is the living, the only way to the Canaan above. "I am the way," and there is no other. This is the way in which millions have travelled. This is the way in which all the loved, chosen, and redeemed sons of God shall be brought to glory. Oh christian, what wonders hath the death of Christ wrought ! By it, the designs of Satan are frustrated, God's eternal purposes of grace are accomplished, a broken law is magnified, inflexible justice is satisfied, guilty sinners are justified, the perfections of God are glorified, and hell is confounded !

On grace like this, reflect my soul ;
Here's heights and depths to view ;
And lengths that stretch from pole to pole,
The gospel myst'ry through.

Suffolk, Dec. 18, 1828.

AUGUSTUS.

(For the *Spiritual Magazine*.)PREMATURE JUDGMENT CENSURED, AND RESIGNATION
COMMENDED.*"Judge nothing before the time."*—1 Cor. iv. 5.

THESE words imply,—

First. A proneness in man to do so. Man is an inquisitive being, and many questions are often proposed from this principle, which have very little importance attached to them; while yet a serious enquiry after truth is generally attended with some real profit. But, while it is profitable to enquire into the revealed will of God, we should guard against drawing conclusions concerning things that are future, where we have not the word of truth to support such conclusions. The natural self-sufficiency of the human mind, even in good men, together with a spirit of curiosity, often prompts them to judge of many things before the time. Human reason always aims to sit in judgment, and, if left to itself, would claim sovereign rule. Where earthly good is hoped for, or evil is feared, nothing is more common amongst men than to judge before the time.

But, *secondly.* The words contain a censure on its impropriety. And 1. because it is at war with the divine attributes. It allows not the *sovereign* will of God alone to determine future events; it claims a share in God's *foreknowledge*, and infinite *wisdom*, and presumes to have *power* to do, or to prevent being done, things which are future. That which thus invades the divine prerogative must of necessity be highly censurable.

2. Because it causes either present distress, or future disappointment. If evil is feared, it is the former, and makes it a double evil. If some earthly good is expected, and we venture to settle the point beforehand, it often issues in the latter, and we have the mortification of beholding our folly, instead of realizing our hope. Thus man shews his weakness, and God maintains his own independence.

3. Because it has often led men, even good men, into great mistakes; and is attended with much mischief. It caused Abram to use lying words, and to deny his wife. And he said unto Sarai, "thou art a fair woman to look on, therefore it shall come to pass when the Egyptians shall see thee, that they shall say, this is his wife, and they will kill me, but they will save thee alive; say, I pray thee, thou art my sister," &c. Gen. xii. 11. and again, xx. 1—3. But, it is likely he would have paid dear for all this had not a merciful God disclosed the secret. The same evil it wrought with Isaac, Gen. xxvi. 7. and had the same effect with Jacob, Gen. xlii. 36. But had he acted accordingly, he might have perished with famine. Even good old Eli was led into a great mistake thereby, in so severely reproving Hannah. It prompted David to feign himself mad, and to resolve upon rash measures: for, said he, "I shall one day perish by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines." It often fills the

christian's mind with many corroding cares, and anxious perplexity; and is opposed to the best of counsel, which tells us that with all our care for *to-morrow*, we cannot alter the smallest circumstance appointed in infinite wisdom. Therefore, judge nothing before the time.

Thirdly. The text suggests the utility of resignation under apparent delays. Because, 1. this honours the divine perfections. It humbly bows to divine sovereignty, and reverently adores. It cheerfully submits to the foreknowledge, wisdom, power, and independence of the great Supreme, knowing that he does all things well. It reclines the soul on the bosom of a covenant God, waiting for the fulfilment of all he has spoken, while it shrinks into nothing before the eternal all. 2. It produces tranquillity of mind, even under trying dispensations. See this exemplified in David, "For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me upon a rock," Ps. xxvii. 5. See this exemplified in Daniel, chap. iv. 10. In Habakkuk, chap. iii. 17, 18, 19. In Paul, and others, Acts xxi. 13, 14. 3. This makes the christian shine in the most lovely dress: resignation is the most lovely feature of genuine christianity. All the graces of the Holy Spirit resident in the christian, here meet in full constellation, and shine to the praise and glory of the God of grace.

Fourthly. The text presents the prospect of a pleasing result, where evil is feared. The prisoners of hope are to turn to the strong hold, Zech. ix. 12. They who walk in darkness, and can see no light, are to stay themselves upon their God, Isa. l. 10. Jacob feared to send Benjamin down to Egypt, but his sending him was attended with blessed consequences. David was often in great straits when persecuted by Saul, but he came to the crown at last. This also made the prophet to say, "I will watch to see what he will say unto me, and what I shall answer when I am reproved. For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry wait for it, because it will surely come, it will not tarry," Hab. ii. 1, 3. Paul and the ship's crew were in great danger, but they all got safe to land; and the church of God, yea, every member thereof, though tossed with tempests, and not comforted, shall, nevertheless, land safe on the eternal shores of peace and love, Isa. liv. 11. Rev. xxi. 19. Therefore, judge nothing before the time.

Fifthly. The text assures us that the Lord has a fixed time for the accomplishment of all his purposes. "There is a time to every purpose under heaven;" "a time to be born, and a time to die," including every intermediate circumstance. A time to continue in nature's state, a time to be born again; a time of instruction in the gospel school, with every conflict and victory; sorrow and joy; adversity and prosperity. A time to quit this mortal tabernacle, and to enter the mansions in our Father's house above. But, observe, God's time is the best; if any alteration could take place in any

circumstance it could not be so well as it is; and the sovereignty of God is the sovereignty of a wise being, who has ordered our steps by his determinate will. Wheels, encircling wheels, move on, but their rings (*or strakes, or rim,—MARGIN.*) the small, as well as the great, are full of eyes; blind contingency is here excluded, it is infinite wisdom guides the whole, Ezek. i. 16, 17, 18.

Human reason, and judging before the time, would never have concluded that David, the youngest and most insignificant of all Jesse's sons, was the person designed to be the leader of Israel's hosts, to subdue the Philistines, and finally to wear the crown. There was no sign of a martial spirit in this ruddy shepherd boy when Samuel came to anoint him. "But the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart," 1 Sam. xvi. Human reason would never have marked the pathway of Israel's tribes through the Red Sea, nor have supposed the flinty rock would have yielded them a supply in the desert; nor yet that a few poor fishermen, and tent-makers, should have been the first preachers of the everlasting gospel; or, a persecuting Saul, the most zealous of all the apostles, to bear the name of Jesus among the gentiles. But saith the Lord, "My thoughts are not as your thoughts, nor my ways as your ways. For I know the thoughts I have concerning thee, thoughts of peace and not of evil, to give thee an expected end."

"His providence unfolds the book,
And makes his councils shine;
Each opening leaf, and every stroke,
Fulfils some deep design."

As we see the folly and sinfulness of outstepping the proper boundary of creatures, by intruding into the divine prerogative, may we have grace to shun this evil, which is at once dishonouring to God and injurious to man. Let us watch the movements of divine providence in all the occurrences of life, for to the believer in Jesus a Father's love is in them all; although it is beyond our reason to explain, this will be a means of promoting our resignation. Let the christian also remember he is fast moving towards a state of perfect knowledge, where he will never form a wrong judgment of any part of divine providence; but will see the book thrown open, and there will behold every line has been fixed in the centre of love, and that all things have wrought for his good. Therefore, judge nothing before the time.

December 10, 1828

GAIUS.

FRAGMENT.

GOD works by *contraries*. His usual way of dealing with his people is to lead them through weakness to strength—ignorance to wisdom—distress to safety—trouble to peace—the law to Christ—sin and corruption to holiness—darkness to light—doubts and fears to assurance—desertion to comfort—through the gates of hell to the joys of heaven.

VOL. V.—No. 60.

2 T

HARMONIOUS UNISONS; OR, DUTY AND PRIVILEGE COMBINED.

PRECEPTS.

"CAST away from you all your transgressions whereby ye have transgressed; and make ye a new heart, and a new spirit; for why will ye die, O house of Israel." Ezek. xviii. 31.

"Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our passover is sacrificed for us." 1 Cor. 5—7.

"Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel." Ezek. xxxiii. 11.

"Save yourselves from this untoward generation." Acts ii. 40.

"Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil." Isa. i. 16.

"Prepare to meet thy God, O Israel." Amos iv. 12.

PRAYERS.

"Create in me a clean heart, O God, and renew a right spirit within me." Ps. li. 10.

"Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Psalm li. 7.

"Turn thou me, and I shall be turned; for thou art the Lord my God." Jer. xxxi. 18.

"Heal me, O Lord, and I shall be healed; save me, and I shall be saved." Jer. xviii. 14.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin." Psalm li. 2.

"O Lord God of Abraham, Isaac, and of Israel our father, keep this for ever in the imagination of the thoughts of the heart of thy people, and

PROMISES.

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Ezek. xxxvi. 26.

"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin." Isaiah i. 25.

"There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 26.

"But Israel shall be saved in the Lord with an everlasting salvation." Isa. xlv. 17.

"Then will I sprinkle clean water upon you, and ye shall be clean, from all your filthiness, and from all your idols will I cleanse you." Ezek. xxxvi. 25.

"Lord, thou hast heard the desire of the humble; thou wilt prepare their heart; thou wilt cause thine ear to hear." Ps. x. 17.

PRECEPTS.

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. v. 14.

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. lv. 2.

"And thou, Solomon, my son, know thou the God of thy fathers, and serve him with a perfect heart, and with a willing mind." 1 Chron. xxviii. 9.

"Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. lv. 6.

"Anoint thine eyes with eye-salve, that thou mayest see." Rev. iii. 18.

"Thus saith the Lord, stand ye in the way, and see, and ask for the old paths, where is the good

PRAYERS.

prepare their heart unto thee." 1 Chron. xxix. 18.

"My soul cleaveth unto the dust, quicken thou me according to thy word." Ps. cxix. 25.

"O satisfy us early with thy mercy, that we may rejoice and be glad all our days." Ps. xc. 14.

"From the end of the earth will I cry unto thee, when my heart is overwhelmed, lead me to the rock that is higher than I." Ps. lxi. 2.

"O that I knew where I might find him! that I might come even to his seat." Job xxiii. 3.

"Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. cxix. 18.

"And see if there be any wicked way within me, and lead me in the way everlasting." Ps. cxxxix. 24.

PROMISES.

"The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John v. 25.

"And I will satiate the soul of the priest with fatness, and my people shall be satisfied with my goodness, saith the Lord." Jer. xxxi. 14.

"If they obey and serve him, they shall spend their day in prosperity, and their years in pleasure: but if they obey not, they shall perish by the sword, and they shall perish without knowledge." Job xxxvi. 11, 12.

"And ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. xxix. 13.

"The eyes of the blind shall see out of obscurity, and out of darkness." Isa. xxix. 18.

"They shall ask the way to Zion with their faces thitherward, saying, come let us join ourselves

PRECEPTS.

way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein." Jer. vi. 16.

"Receive, I pray thee, the law from his mouth, and lay up his words in thy heart." Job xxii. 22.

"Keep thy heart with all diligence, for out of it are the issues of life." Prov. iv. 23.

"Keep my commandments, and live; and my law as the apple of thine eye." Prov. vii. 2.

"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. xx. 20.

"Now, therefore, thus saith the Lord, so shall ye be established; believe his prophets so shall ye prosper."

"Come, my people, enter thou into thy chambers, and shut

PRAYERS.

"Incline mine heart unto thy testimonies, and not to covetousness." Ps. cxix. 36.

"O keep my soul, and deliver me; let me not be ashamed, for I put my trust in thee." Ps. xxv. 20.

"Deal bountifully with thy servant, that I may live, and keep thy word." Ps. cxix. 17.

"Lord, I believe; help thou my unbelief." Mark ix. 24.

"O that my way were directed to keep thy statutes." Ps. cxix. 5.

"Keep me as the apple of thine eye, hide me under the

PROMISES.

to the Lord in a perpetual covenant, that shall not be forgotten." Jer. i. 5.

"I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." Jer. xxxi. 33.

"I, the Lord, do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Isa. xxxvii. 3.

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezek. xxxvi. 27.

"I will also leave in the midst of thee, an afflicted and poor people, and they shall trust in the name of the Lord." Zeph. iii. 12.

"Then shall ye remember your own evil way, and your doings that were not good, and shall loath yourselves in your own sight for your iniquities and for your abominations." Ezek. xxxvi. 31.

"Thou shalt be hid from the scourge of the tongue, neither

PRECEPTS.

thy doors about thee ;
hide thyself as it were
for a little moment,
until the indignation
be overpast." Isa.
xxvi. 20.

" Come unto me
all ye that labour and
are heavy laden, and
I will give you rest."
Matt. xi. 28.

" Turn you to the
strong hold, ye pri-
soners of hope, even
to-day I declare that
I will render double
unto thee." Zech. ix.
12.

" Take my yoke
upon you, and learn
of me ; for I am meek
and lowly in heart,
and ye shall find rest
unto your souls."
Matt. xi. 29.

Dec. 13, 1828.

PRAYERS.

shadow of thy wings." Ps. xvii. 8.

" Draw me, we
will run after thee ;
the king hath brought
me into his chambers ;
he will gladly rejoice
in thee, he will re-
member thy love more
than wine ; the up-
right love thee." Cant.
i. 4.

" Bethou my strong
habitation, whereunto
I may continually re-
sort ; thou hast given
commandment to save
me, for thou art my
rock and my fortress."
Ps. lxxi. 3.

" That which I see
not, teach thou me ;
if I have done ini-
quity, I will do so no
more." Job xxxiv.
32.

PROMISES.

shalt thou be afraid of
destruction when it
cometh." Job v. 21.

" All that the
Father giveth me shall
come to me ; and him
that cometh to me I
will in no wise cast
out." John vi. 37.

" He shall dwell
on high ; his place of
defence shall be the
munition of rocks ;
bread shall be given
him, his water shall
be sure." Isa. xxxiii.
16.

" Then they shall
all be taught of God ;
every man, therefore,
that hath heard and
hath learned of the
Father cometh unto
me." John vi. 45.

J. B. P.

(To the Editor of the *Spiritual Magazine*.)

A QUERY.

Dear Sir,

HAVING been a reader of your valuable Magazine for some length of time, and I hope I can say with much spiritual profit ; and believing you and your Correspondents to be men, holding the truth in the love of it, I have ventured to obtrude myself to your notice by asking a question, which has for some little time perplexed my mind. But ere I state my question, I will give you a very brief account of the way the Lord has led me into the truth, so that you may see my sole end in making it.

I was brought up amongst the Wesleyans, and followed them until

God was pleased to remove me, in his providence, to Ramsgate. There the Lord, in a very striking way, (which would be too tedious for you to hear now) directed me to hear that highly favoured servant of the Lord, Mr. Goldsmith, where I was brought to see the gospel in its true light. I had hitherto been under a heavy yoke, but as "he ordereth all things after the counsel of his own will," so he ordered my steps thither. I was not permitted to stay long in that town, but was removed to another part of the coast, where I am now residing; but have not been so highly blessed with opportunities of hearing as before. The minister I sit under I believe to be a gracious man, but very low and general in his views of truth. We have had several *battles* upon the subject of ministers receiving a warrant from the word of God to invite sinners, dead in trespasses and sins, to come to Christ for life and salvation. I have endeavoured to argue with him, that the invitations, &c. are all to character; this he denies. He has lately given me a text, which I must candidly acknowledge is too forcible for me to appeal against at present. I mean that passage in John vi. 27. "Labour not," &c. Again, Luke xiii. 24. "Strive to enter in," &c. Now, this last cited passage I do not think so forcible as the former; I find by the foregoing verse our Lord is reproving the multitude for their love of the *loaves and fishes*. This to me is evident, they were a mixed multitude he was addressing, and if so, did he not hold out an invitation to them to work, or in other words imply a duty for them to perform? They were exhorted to "labour for that meat which endureth unto everlasting life," which doubtless had a reference to himself as the substance of the gospel. Thus much we gather from the following verses in the chapter.

I have looked at the subject of "Simon Magus," upon which I feel more satisfied. That was a more private conversation, and not a public command. Now I detest any thing like wresting scripture from its proper meaning, or I think I could give an answer to the texts proposed; but accommodation in these matters makes the argument weak. Should you deem this worthy your notice, you will greatly oblige me by inserting the question in your Spiritual Magazine, in whatever shape you like to propose it; and if I can at all contribute to your work I shall feel a pleasure in doing it. You will excuse the freedom I have used in writing so minutely in reference to myself, but I am aware you may sometimes be deceived in your Correspondents, therefore thought it necessary to give you an outline.

I remain, Mr. Editor,

Your's in the bonds of the gospel,

Feb. 20, 1829.

INQUISITIVE.

(For the Spiritual Magazine.)

ON THE INTERCESSION OF CHRIST.

WE are deeply interested when we read of the fervour with which Abraham interceded with God for the inhabitants of the cities of the

plain. How often have we been affected by the pathos with which Judah pleaded for Benjamin, before his unknown brother Joseph. How have we admired the conduct of Moses, when he prayed to the Most High to pardon the rebellions of his people! Every man, excepting him, the energies of whose soul is paralyzed by infidelity, will admit such 'virtue,' and such love. But we would ask, whilst the sufferings and death of Jesus are read with the deepest interest, do we attach that importance to *his intercession* it demands? We are accustomed to follow Christ from the cradle to the cross—to the tomb, and to his imperial throne; we exult in the triumphs of his love, the prowess of his arm, and the glory of his regal character; but does not the poor, afflicted, and tempted believer, too frequently forget that he has a divine *Paracletos*, an Advocate, and Comforter, at the right hand of God, who *ever* liveth to make intercession for him?

It has occurred to the mind of the writer, that we do not give sufficient prominence to the intercession of the Saviour, either in our public or private engagements; and yet, that it is a subject of paramount importance every christian will acknowledge. By the intercession of Christ we understand the representation of his sacrifice, in the presence of God, to procure the actual communication of all the blessings of salvation to his elect.

In the sacerdotal office there was an inseparable connexion between immolating the atoning sacrifices, and inflaming the incense. Aaron not only presented the oblation to God, but also bore the names of all the tribes of Israel in the breast-plate on his heart, before the Lord, *perpetually*. And, there is this indissoluble union in the office of the Saviour. He is constituted the great High Priest over the house of God; on the breast-plate of his heart are deeply graven the names of *spiritual* Israel, and in his addresses to Jehovah, for *these* he unceasingly pleads. Before the assumption of human nature, the prophet *Zechariah* introduced him as the angel of the Lord, saying, "O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah?" i. 12. In his incarnate state Christ was an *Intercessor*, as well as Saviour; and in his glorified state he is not forgetful of his redeemed. The beloved disciple, whilst isolated in Patmos, beheld him standing in the midst of the throne resembling a lamb which had been slain, covered with the gore of his vicarious sacrifice; thus he appears in the presence of God *for us*. If the scars of glory in a soldier's breast are eloquent in pleading for *him*, O how eloquent, and how successful must be the fervent pleading of that Saviour, who "was wounded for *our* transgressions, and bruised for *our* iniquities!"

We can entertain no suspicions that Christ will, or can, be unsuccessful in his intercession. It is the God-Man who pleads, his own accepted righteousness is the foundation of every request; and Jehovah Shaddai ('God all-sufficient,') is the person to whom these requests

are presented. When God beheld the bow stretching across the hemisphere, he "remembered his covenant with Noah;" and surely when he beholds the Redeemer of his church, *his* very wounds will be a memento of his covenant with him. Christ exclaimed at the tomb of Lazarus, "Father, I thank thee that thou hast heard me, and I knew that thou *hearest me always*." Then his intercession *is*, and *must* be, prevalent.

Will it be too much to assert, that all the blessings the church now enjoys are through the intercession of Jesus? When Paul viewed those delightful fruits which so exuberantly cluster round the cross, he exclaimed with almost seraphic extasy, "Blessed be the God and Father," &c. Eph. i. 4. The gift of the Holy Ghost, the sanctification of God's elect, and their perseverance in the ways of holiness, are all the fruits of the Saviour's intercession. To this we attribute the extension of his kingdom, and the conversion of multitudes to the faith of his gospel, who shall for number rival the drops of the dew of the morning. Jesus could not close his intercessory prayer without saying, "Father, I will that they also whom thou hast given me," &c. Glorification is the blessing for which Immanuel prayed, and till they obtain this, his saints will never be completely satisfied. Soon this last prayer shall be heard, and all the elect shall attain the measure of the stature of the fulness of Christ; *then* shall saints and seraphs cause the majestic vaults of heaven to resound with acclamations of immortal triumph, *and then* shall everlasting praises be addressed to him, who "bare the sins of many, and made intercession for the transgressors!"

C. G. C.

FRAGMENT.

To a believing soul there is something wonderfully sweet in viewing all his trials, troubles, and afflictions, temptations, desertions, spiritual conflicts, ups and downs of every kind as ordered of God for his good; decreed to come upon him just at such a time and place as his heavenly Father's wisdom sees fit and meet; to remain with him just so long and not a single moment longer than they shall have answered some salutary purpose for his soul's good; that however sore and grievous these things may be to flesh and blood, however thwarting to his own will and wishes, yea, however contrary to what he would judge to be for his spiritual welfare; yet he who ordereth all things after the counsel of his own will, causeth them to work together for his good; and that they are all the effects and emanations of infinite wisdom, infinite love, and infinite power, united to accomplish his salvation in the way that shall be best for him, and most for his heavenly Father's glory!

ORIGINAL ESSAYS.

XLVII.

THE CHARACTER OF CHRIST, AS THE COVENANT HEAD
OF HIS BODY, THE CHURCH; INCLUDING SOME
REMARKS ON THE POPULAR ERRORS OF THE
DAY.

THAT there is a superior and all-wise Being, who created and governs all things by an omnipotent and unrivalled sway, will not be disputed by a great majority of rational intelligences; the axiom being too obviously illustrated in his manifold works to deny it; nor will it be controverted that he presides over men and things, and rules them, and over-rules their actions by an universal providence and dispensation. This has been admitted by philosophers in every age; who have, nevertheless, from the darkness of their understanding, denied his special and superintending providence to the saints, as exercised in their behalf according to his purpose, in a sovereign and discriminating way.

With what bright effulgence the glory of God was transmitted, or with what brilliancy of lustre the beams of his love were diffused in the formation of man in his pristine perfection, when he reflected the splendour of the image of his Maker in fullest rays of purity and grandeur, none can comprehend; and it is equally difficult to solve the question, in what precise way the minds of our progenitors, being created perfect, could be susceptible of contaminating influence. This is a sacred mystery, wisely hidden from the research of carnal wisdom. It should suffice us to know from indubitable testimony, that it hath pleased God so it should be, for the development of his boundless glory (and all he does is to accomplish that end). He created Adam upright; and for the fulfilment of his gracious purposes of love, he instated him in paradise, constituting and appointing him the federal head and representative of posterity; establishing, as the test of his obedience, a prohibitory law, or in other words, a covenant of works, under which all the human race were included. The violation of this righteous law closed the gates of the celestial Eden to him, and them for ever, in the ground of that covenant; and but for the introduction of a better when he fell, eternal death and banishment would have closed the scene for ever.

Oh! what an academa of blood is that field in which the natural born progeny of Adam lie entombed. The weapons of war have slain thousands; and mighty earthquakes and contagious diseases have swallowed up whole empires and communities; but here lie in the wreck of awful devastation and absolute ruin, thousands upon thousands; yea, a number that no arithmetical figure can compute.

Oh ! what ruinous havock has this foul monster sin made ; it has spoiled the fairest structure ; it has demolished the very acmé of perfection ; it has dismantled the fine citadel of its fair adorning, and inverted the wisdom which beautified the whole, into the very essence of egregious folly. This is a dark shade in the painting ; but the darkest is the endless night which awaits the finally impenitent, as the just and irreversible doom resulting from his apostacy.

The voice of natural conscience, which rings in the soul a consciousness of this fearful hereafter, is the unwelcome visitor which hovers over the intoxicating bowl of the midnight reveller, and not unfrequently damps the ardour of his joys over the full cup ; this is the appalling spectre that disquiets the debauchee and votary of pleasure, either amidst his secret haunts of vice, or in his latent hours of solitary reflection, when he is constrained to listen to the intruding monitor which reminds him that there will, there must soon be a termination to the more than frantic madness of his dissipated course, and a subsequent day of reckoning. Ah ! what has sin done ! The world, which is its stage of action, has, from that source, become an hospital, where every inhabitant is inflicted with incurable maladies. The womb of sin is a prolific source of sorrow. From thence the agonizing anguish of bodily and mental afflictions arise. All the rancour of bitter hatred, malevolence, and spleen, which infest and disturb kings, and descend from them to the meanest of their subjects, are traceable to this evil ; and from this polluted fountain the demoralizing streams of corruption flow throughout every generation, with an universal extent of influence. It has its rise in Adam, our federal head ; it flows through the veins of all his members, with a rapidity of current and impetus which appears to widen its banks, and extend its baneful poison in defiance of human barriers, in proportion to the increase of the multitude ; and no power but that which is divine can counteract its course, and subdue its tremendous reign.

Destitute as man is, in consequence of his lapsed state, of spiritual perceptibility ; and devoid as he evidently is, of a principle of eternal life, and action for the glory of God, it is not a matter which excites amazement that all his projections are directed in a perverted channel, gendering to evil, and opposed to good ; and this constant graduating principle to evil he inherits from his corrupted stock. In utter ignorance of the righteousness of God, and the promises of the immutable covenant of Christ, the second Adam, and blind to the beauties which irradiate his crown, he seeks every occasion, in the pride and vanity of his heart, to establish his own performances as the ground of his justification, in opposition to the righteousness of Jesus. Hence, in every age, (but especially in the present) how various have been the plots and devices of men to erect a standard of their own invention, around which, they urge their fellow-men with importunate entreaties to rally ; but, their solicitude to court the applause of the giddy multitude, and to emblazon their fame on that tottering pinnacle which is liable to mutability of position from every feeble breeze, it is to

be feared, is the result of arrogance and pride, with no better base for its structure, than the fleeting sand.

In the present day especially, every natural attempt that is practicable has been attempted to stem the tide of gross corruption; and to proselyte the world to evangelical obedience, every effort has been made, both by the relinquishment of opposing sentiments, and a combination of the harmonious (or rather unharmonious) co-operation and confederacy of men of all ranks and stations, and of every religious credence. Persuasive eloquence, conciliatory measures, and even, in some cases, the gift of money has been resorted to, to gain converts to perpetuate their system, and to evince the greatness of their zeal for the Lord of Hosts. To facilitate these operations, and to promote (as they allege) the morals of the people, a scale of extended education has been adopted; and all these, separately and conjointly, are substituted for the perfect righteousness of Christ; while they totally lose sight of the apostle's doctrine, that "the wisdom of this world is foolishness with God," and incompatible with spiritual things.

The principles of education, and every other science calculated to advance mental cultivation, are highly to be commended; and it is only their misuse that can form sufficient and valid ground for serious objections. It is the mistaken balance that these advocates deduce from the influence of the abstracted principles, that constitutes the evil. They attach more importance to human means than is warrantable by sacred truth, and inculcate in the minds of their auditory an undue value of their precepts, as though they contained the properties of spiritual life. Very many are the blessings, truly, which are derivable from this source; and far be it from us to undervalue, much less to depreciate them; but we assert, that a true and legitimate system of morals, cannot be built on such a slender basis. With the immortal *Young*, we join issue, that

"True morality is the love of thee."

And this can only be learned at the Saviour's feet. Constraint, and fear, and the persuasive or rigorous discipline of those who are superior to us in power and influence, with all the boasted blessings of tuition, may for the moment quell the external risings of corruption; and so far as that desirable end is obtained, so far is it a blessing to society worthy commendation; but after every attempt to quench the sparks of corruption by human aid, the mind remains still the same desolated chaos of darkness, unchanged from its inclination to perpetual evil; and, when the sluices of sin are again thrown open, and the reins are suffered to fall loosely on the carnal neck, the floods of depravity gush forth, and flow in awful cataracts, and inundate the land.

But, even the blessings of knowledge, unless they be under the controul of a sanctified bias, may become a source of evil. Its perversion is painfully manifest by the fruits which proceed from various

publications now extant; the real tendency of which is to undermine the morals of our youth, who are easily seduced by early example; and to sap the foundation of the best interests of society. The baneful fruits of this mis-directed knowledge are also seen in the dreadful increase of books of deistical character, which exalt their goddess reason, as the only true object of adoration, and interweave the net of subtlety and ingenious argument to mystify the oracles of truth; and thus they obtain captives to their theory, who are carried away with the tide by thousands. With the march of intellect, the march of pride and error have run parallel. Sin of every description, and vices of the grossest cast and abomination, have proceeded from the throne to the meanest subject in the land, with a predominancy of sway. But, above all, to bring the matter homeward, it has more generally, than in any former period, entered the borders of the professing church, and Zion has cause to take up the lamentation of the prophet, and to say, "How has the fine gold become dim," &c.

If we are not lulled to sleep in the lap of carnal security, we must perceive the gross darkness which in this nineteenth century hovers over the church, and the near approach of the sifting time to which the apostles have all alluded. The chaff, which has crept unawares within the sacred avenue of the church, must be separated from the wheat. Vain and high-minded, and haughty professors, who have availed themselves of the supineness of the real disciples of the cross, and surreptitiously obtained a seat at the sacred table of their Lord, without his sanction, and without ever having had a taste for the feast of the Paschal Lamb. Those who have thus entered, by the efficacy of their own weight and influence in the scale of society, to the great prejudice and captivation of the true grain, must be removed and return to their own company, while the captive saint shall again return to Jesus with notes of praise.

At a crisis like the present, when the sun of Britain is about setting in darkness and gloom, and for ought we know the *candlestick* of the church is near removing from her hitherto peaceful shores, when the man of sin who exalteth himself against the supremacy of Christ, is about entering, it is an incumbent duty on the real lovers of Jesus to come out from the society of these mere pretended friends of their illustrious Lord, and be separated from such as are at league with sin, and would hold communion with darkness. Is it not a dark sign—is it not a soul-discouraging spectacle to witness shoals of dissenters from the established faith of all classes, members of churches too, (some of whom we had hoped better things) and others all mingling with these enemies of the cross, or coolly looking on, or else inviting the heaviest fetters of ignorance, fanaticism, and intolerance to bind them hand and foot. But surely, such conduct can be no wonder in those who discountenance, and frequently impugn the luminous doctrines of the gospel revelation, as injurious in their tendency, and consequently, unworthy their regard; while they merge all the differences they profess to entertain to the sentiments of these apos-

tate spirits for the sake of harmony, and unison of operation. It can, in such case, be no matter of surprise that the most flagrant and fatal errors are gradually admitted, and appended to their creed, as doctrines which, in their view, amount either to non-entities, or, at any rate, as harmless in their influence. The prevalence of this boasted philanthropic spirit of the day, which introduces within its accommodating arcana every religious proposition, and after sanctions them by the subscription of their credibility to them—if this be the result of their boasted blessings, and the offspring of light begotten by the extended knowledge of literature, spiritually considered, its effects prove to be rather a curse than a blessing to the church; a meteor, whose light alone only bewilders the imagination, and seduces the soul into labyrinths of tractless vapour.

Let our brethren remember that we do not oppose the catholic merely because he is a catholic. We oppose only an increase of power and influence when that stands opposed to the maintenance of our own liberties. We cannot consent to place dangerous weapons in the hands of those who are bound, by the nature of their principles, to wield them to our destruction. The question we agitate on anti-catholicism is not political merely, but a religious question. We enter not our protest merely on civil grounds, but assume a higher standing, and wage spiritual warfare with the man of sin, the mother of harlots, who is self-exalted in battle array against our master Christ. On this point we cannot give or receive quarter to our prejudice and ruin. Enlisted, as we humbly hope we are, under the blood-stained banner of the cross, we are called to action in the defensive, as soldiers of Jesus, the captain of our salvation; may the weapons of our warfare be spiritual, and “mighty through God, to the pulling down of strong holds,” &c.

Alas! there is much cause for the daughters of Zion to put on garments of deep humility, and to sit low in the dust before Jehovah's throne in this darksome dispensation, acknowledging her sinfulness with compunction of spirit, and rejoicing in him that hath done all things well. She has need frequently to visit the wells of salvation, to sip and be satisfied; and to receive replenishing mercy to raise her affections above the perishing joys and commotions of time, to Jesus in whom alone her peace is found.

Amidst the consternation which the sudden changes of men, who have professedly received new light on this subject, have excited, it will be a special mercy to the saint if his mind be weaned from earthly dependences, and if he be led to the ocean overflowing with a fulness of divine consolation, for all his needful supplies and future peace. The failure of Adam, our covenant head and representative, to fulfil for himself and his posterity the righteous law of his lawful sovereign, has wrought all the evils we have deprecated, and infinitely more, which can only be repaired in the honours of the cross. With the deepest shame the disciples of Jesus have to acknowledge the general disgrace and guilt in which all his offspring are alike involved.

But while the review of Mount Sinai's flames, and the awful thunders of the violated law of God affright their spirits, and fills them with dismay, when looking only to that source without an eye to Jesus their covenant Head and Surety, they have abundant reason to exult in the honours of grace in triumphal acclamations, in the appointment of so glorious an object of hope, who has, to the full, honoured every requirement by fulfilment, and paid to incensed justice the price of their eternal ransom. Thus, by the rebellion of one man "death entered our world with all its woe." But by the obedience of one, even the God-Man Christ Jesus, the Head and Surety of his chosen people, are all the election of grace made righteous, perfectly righteous in him, and endowed with every blessing resulting from the divine and inseparable union. By virtue of this righteousness being wrought out in their behalf, and imputed to them, as well as the other stipulations of the covenant entered into by each divine person, the ransomed sons and daughters of Adam pass through nature's night by the blessed introduction of the Holy Spirit, through the painful stages of regeneration, and the dismal chambers of imagery, into the heavenly chambers of redeeming love, where they receive new evidences of their union by the most delightful expressions of his favour. This is their first love, the day of their open espousals to Jesus; the evidence of their adoption, and the manifestation of their happy union; which union can never be dissolved, it being eternal.

The mystic Head of Zion who has thus so blessedly fulfilled all righteousness in behalf of his redeemed people, is the fruitful head and source of all influence to them. He is to his elect members spiritually, as the head is to the body naturally; he possesses a sameness of nature as his members in every sense, sin excepted, only superior to it in dignity and honour. He is the fountain head of living waters, and all the springs which flow in Zion, from whence the church derives vigour and fertility, issue from this blessed eminence. Not only do the vital streams of life abound in him, but grace and mercy infinitely more super-abound, and descend to every saint in mellifluous currents, like floods of milk and wine, through him, the Lord their righteousness.

Jesus possesses every essential requisite for the exalted station he fills, as the head and representative of his people, in a pre-eminent degree. Every attribute of deity is essentially his, and he possesses all the refined sensibilities and susceptibilities of manhood; and in the blessed conjunction of both he has an unequalled measure of wisdom and grace, power and love, which he sovereignly dispenses to his mystic members in the full appointed measure of his purpose, to procure to himself the hallelujahs of their songs, and a revenue of immortal glory.

There is a constant communication from this illustrious Head to every member united in him. It is a communication of unspeakable bounty: it is a flux and reflux of affection, and a return of gratitude and praise in some small degree for his exuberant goodness. The

streams of love which flow down from the eternal throne through this delightful channel to the soul, is certain to produce a re-flowing of affection to its object and source, the same in kind, though infinitely smaller in degree.

As the husband is the head of the wife naturally, so Christ is the head of his body the church spiritually; and by virtue of his union and representation he has absolved his bride from any legal charge. He betrothed her to himself in faithfulness, and sweetly controuls her by his love. She looks to him for protection and defence, and relies on his bounty and wealth for the supply of all her necessities. He hath pledged his honour to save and deliver her from all her enemies, and to maintain an inviolable affection towards her for ever. Oh! what super-abounding kindness is this! Matchless mercy! He found her degraded on a dunghill, wallowing in pollution, he raised her to the dignity of a throne; he found her in the open field of sin, miserable and naked, and full of wounds, and bruises, and putrifying sores; he bade her arise from the dust into newness of life, and to follow him; he poured into her wounds balm and oil; washed her in the fountain of his blood; he cast around her the spotless mantle of his righteousness, and constrained her by his charms to commune with him at his royal banquet. Envious station! How fleet the footsteps thus drawn by the all-enamouring and over-powering grace of Jesus. In ordinary life it would be highly distinguishing munificence in a monarch to his subject, to confer distinctions on him to which he has no claim; his bounty would be still more heightened by exalting his vassal, or some inferior object to the honours of a peerage; but in the bounteous gift of grace developed in this spiritual union is a display of marvellous, discriminating mercy; considering the absolute worthlessness of its object, not to be spoken of without adoration! It is consummate, immeasurable, boundless favour, past degree. What can we say of such unexampled love? The dignity to which the spouse of Jesus is exalted is to fill a throne of state; to be a participator of his fulness; to sit with him at his banquet; to be his from first to last by every tie that is exalting; and to accomplish what end?—to reveal the brightness of his glory to them throughout eternity.

It hath pleased the Father, in a mediatorial sense, that in him all fulness should dwell. He is Zion's monarch, king, and law-giver. He is supreme, all his actions are sovereign, and he reigns over his elected chosen with an unrivalled sway; and all his conduct towards them is but a revelation of the zenith of his conjugal affection.

He is the grand store-house of his people. He is superlatively rich in the possession of wisdom and grace. As the head of his family he administers to their wants; guides them in his fear from stage to stage, and teaches them as they glide onward the necessity of wholesome constraints and restraints; of salutary discipline and correction mingled with the aboundings of his favour; that they may see, and feel, and know, the emptiness of the creature, and learn to live out of self on the never-failing fulness that is in him. And, indeed, this

is sweet living. It is the honey-comb of divine consolation thus to live; and, the only way to realize tranquillity and peace is to be enabled to drink of the waters of eternal life at their fountain head. We cannot insult the Redeemer more, nor inflict a deeper wound on his honour, than to oppose any substitute to this fulness which centers in him. A great proportion of our infelicity originates in the wretched legality which so unwelcomely attaches itself to us in almost every season. It is an ungracious guest. It often stands between the Redeemer and the soul, when uninvited, and conceals his lovely presence from his view. What a mercy that, even then, Jesus has not lost sight of his fair one, his choice beloved, who so anxiously seeks the manifestation of his favour.

There is no station in life, or situation in which his body, the church, can be placed, but Christ is present with him to succour, to help, to comfort, to sanctify and bless them. All things shall co-operate for their advantage in subservience to his blessed will. The winds and waves obey his voice. The wheels of providence, and the vast and complicated mechanism of nature revolve on their axis to reveal some new evidence of Jehovah's greatness; and to evince his superintending care and regard for the objects whose welfare their very motion is designed to gain. When the last vessel of mercy is transplanted into richer verdure, then, and not till then, shall those prodigies of nature cease their evolutions. Yes, he that hath the government of his church upon his shoulders is almighty. He has secured the welfare, the fulfilment of his promises, their persons, and all the sublime blessings of grace and glory in himself; and they are "the sure mercies of David."

As the head is the chief ornament of the body, so the Redeemer's presence is the true glory and ornament of his chosen. They delight to honour him as their king, and it is the influence of his kingly presence that begets the movement of their celestial joy. The saints above and saints below chaunt the same sacred anthem, Their songs, it is true, are unceasing, while the harps of those below are often suspended on the willows; yet soon, very soon, they will all unite in one never-ending hallelujah. After a few more rising and setting suns have run their course, they will unite their happy spirits in fullest ascriptions of praise to their glorious Head and Deliverer, in the most perfect strains of harmony. And as they behold him, their lovely Jesus as he is, and look back on the sorrows and griefs which he endured when he sustained the mountainous shock of justice, whose whole weight alighted on his sinless head at once, in harmonious concord

"They'll summon every chord,
Tell how he triumph'd o'er his pains,
And chaunt their rising Lord."

The savour of his righteousness now enlivens and exalts their hopes, and its experimental enjoyment throws over the mortal shades of time a deeper gloom. When they step into their Father's chariot to be wafted homeward, how delightfully they bid adieu to every

God-dishonouring sin, and its companion sorrow; and how totally will the scene be changed when they bow around the eternal throne in the blessed beatific vision of the Lamb.

Brethren, may these contemplations afford you much cheer by the way. Surrounded as we are by unfavourable aspects, outwardly considered, arising from our own lukewarm experience on subjects the most momentous, the experience of our fellow members, and the example of mere professors of the faith of Jesus, together with the sable covering in the political hemisphere; it will be our special mercy if we can often repair to the adored Jesus at Calvary's foot—if we are constrained, as his disciples, to cleave to each other with full purpose of heart, resolved in his strength to hold no communion with those who profess to love, but deny him in their works. We need momentarily fresh supplies of faith and grace from him our fountain Head; this, God the Spirit will supply. We require more communications from him daily. We cannot live independent of him, nor rise superior to the world without the refreshing enjoyment of new visits from him daily; without beholding his beauty and glory as we have heretofore beheld them in the sanctuary. Oh! that our supplications for the outpouring effusions of the Holy Spirit's dew to revive the tender grass, may yet more and more abound; that in the evil day of trial which awaits us, we may fear not, but stand firm in the faith of Jesus whom we love.

Is it then, beloved, thy happy lot to repose in the clefts of the Rock of Ages, under the protection of the Lion of the tribe of Judah? Rejoice, but rejoice with fear and trembling, fearing with filial affection lest thou shouldst offend the best of friends, who loveth thee for ever. And as it regards the man of sin—what, though popery should again be emancipated from the salutary chains which are only imposed to restrain its demon spirit from throwing into the camps of the righteous the fire-brands of destruction, which even now she may be preparing, and extinguishing the shining radiance of gospel light from our borders; it is matter for joy and gladness even when the worst comes, that the perpetration of all the persecuting enormity of these heirs of hell cannot annihilate thy life, nor sever thee from thy glorious Head. Let us never forget, that while it is our duty to use all lawful means for the defence of our bulwarks, all secondary power is bounded by sovereign limits; and that the Redeemer reigns sole monarch of earth and heaven, and he is bringing about the accomplishment of gracious purposes to his church by these scenes of darkness and confusion. Let us enter our closets, and seek more to renounce our own righteousness, and to live solely on Christ's fulness, leaving the potsherds of the earth to strive with one another. Rather let us, like the sparrow alone on the house-top, commune with our own hearts, and be desirous of living in the suburbs of heaven, than to wink at evil, and to tolerate our enemies' deeds of darkness. The Saviour's injunction was never more seasonable than now, "What I say unto you, I say unto you all, watch." May we go and do likewise.

REVIEW.

An Exposition of the Book of Psalms, Explanatory, Critical, and Devotional. Vol. I. 12s. By John Morison. (Palmer.)

IN rather more than the short space of twelve months, the first edition of Mr. Morison's excellent Exposition of the Book of Psalms, has been succeeded by a second; which is a corroborative proof that his labours have been acceptable; and we may hope also that "the promotion of vital godliness," which has been a great desideratum with the author, and the end he has anxiously desired, have in an important measure been realized.

The Psalms of David have ever been held, in the estimation of the advocates of the religion of the cross, as an inestimable book, whose substantial treasures are found in rich profusion, which, under the sacred influences of the Holy Spirit, have been subservient in enkindling their devotions, and infusing into their spirits the choicest balm of consolation. We have here the glorious gospel of Jesus in epitome. Here we discover, by faith, the sun of glory arising on the church, and shining in the greatness of his strength, outvying the splendour of an earthly monarch. Here we perceive him, in prophetic allusion, in Bethlehem, traversing through the inhospitable desert; conflicting with his enemies, in the anguish and bitterness of his spirit; travailing in soul on the rugged brow of Calvary; rising from the tomb; and ascending up on high, leading captivity captive. Here we read, with heavenly joy, wonder, and amazement, the blessed assemblage of grace and glory which centers in, and emanates from him in all the transcendent rays of God-like magnificence; and, while perusing the vast theme, we are caught up in the chariot of heavenly contemplation ere we are aware, and anticipate the warblings of the blessed choir above, vying with each other who shall exalt him most, for his redeeming mercy. Thus, while we have been uniting the sweet singer of Israel in his song, have our souls been elated with the animating warmth of the Redeemer's beams, shining in every page.

We have been instructed and edified, by our author's explanatory and critical remarks; and the devotional pathos that pervades the whole, has enhanced its value in our esteem. We cannot more appropriately express the sense we entertain of this treatise, in addition to our former testimony on its first edition, than by transcribing the author's annotations on the twenty-third psalm, which we select from other beauties equally worthy the reader's notice and regard. It does appear to us that there are here contained a combination of truths; on which he comments with unrivalled sweetness, and much effect. Our spirits have been enlivened, as with the emitted fragrance of some odoriferous unguent, which has charmed our senses, and inspired our delight. We hail with growing pleasure thrice welcome, such excitements, pregnant as they are with results which, in their design, ope-

ration, and end, shall infallibly glorify our all-glorious and ever blessed Jehovah Jesus.

Our admiration of this incomparable pastoral hymn breathes in entire consonance with the author's, as expressed by him, summarily, at its commencement. On verse the first the writer says,

"Jehovah is the almighty and watchful preserver of that flock which he hath chosen for himself, and placed within the sacred enclosure of his church. And over this beloved flock he hath placed a Shepherd, who has proved his love to the sheep by the surrender of his life. In his character as "the good Shepherd," the divine Redeemer combines all that is kind, gentle, and tender; with all that is vigilant, unremitting, and powerful. How delightful to be enabled to appropriate the divine care of this unrivalled Shepherd! "The Lord is my Shepherd," said the monarch of Israel. This was an experience equally elevated and substantial. Through a long series of vicissitudes, he had never failed to enjoy the sympathy and protection of the great Shepherd.

"His mind was, therefore, confirmed in the refreshing belief, that that gracious Shepherd was his by special and undoubted relationship. From him too, he had received some sweet and joyful promises, by which his sense of interest in his guardian care had been pleasingly strengthened. And withal, he had been visited with "an unction from the Holy One," by which he was enabled to know the things that were freely given him of God. It is the believer only that can say, with truth, "the Lord is my Shepherd." And even he has no power to do this in his own strength; it is not the language of mere natural feeling, but the utterance of divine grace, proclaiming the pastoral care of Jesus, "the Shepherd and Bishop of souls."

"And how necessary the inference of this verse to him who can adopt its great principle! Surely, if the Lord be my Shepherd, and I am enabled to recognize him in this endearing character, I may promptly yield to the animating persuasion, that "I shall not"—cannot "want." With such a Shepherd—so wise—so faithful—so tender—so mighty—how can I want? Is it not enough that all my interests are confided to his guardian care? If he withhold any of my desires, must it not be because he sees it will be for my good? Does he not perfectly weigh the claims of his entire flock? Is he not acquainted with the real circumstances of the tenderest lamb in his fold? May not every one then belonging to this sheep-fold cheer himself, that what is good, the tender, watchful Shepherd of Israel will give? While he will himself judge as to the nature of our wants, we may repose with confidence in the belief, that nothing ultimately beneficial, to body or soul, shall be withheld."

And again, verse the second, "he maketh me to lie down in green pastures; he leadeth me beside the still waters."

"Of him who afterwards declared of himself, "I am the good Shepherd," it was predicted by one of the loftiest of Israel's bards, that he should "feed his flock like a shepherd; that he should gather the lambs with his arm, and carry them in his bosom, and that he should gently lead those that were with young." In eastern climates the shepherd's care is greatly displayed in his selections of suitable pasture, and in the provision which he makes for watering and refreshing his flocks. At noon, when the burning heat compels his fleecy charge to lie down for repose, he will take care, if possible, that the place of their retreat shall be covered with green and tender herbs, that while they recline they may feed and be satisfied. And at the close of the day, he will gently lead them to some sweet murmuring brook, where they may quench their thirst, and feel themselves invited to rest.

"This, O christian, is the unrivalled imagery, by which the wisdom, and bounty, and tenderness of the great Shepherd are shadowed forth to your faith. "By me," saith this merciful Shepherd, "if any man enter in, he shall be saved, and shall go in and out, and find pasture." His ordinances, the word read and preached, the observance of sacraments, the meetings of religious devotion, are the green pastures into which he conducts his spiritual

flock, and causes them to find rest unto their souls; while the healing waters of the sanctuary are graciously conducted into the midst of these refreshing pastures; so that the thirst after earthly good is quenched, and the influences of the Holy Spirit in the heart are as "a well of water springing up into everlasting life."

"How full of revival to the soul are those moments in which we are permitted to feel that the chief Shepherd is himself enabling us to recline joyfully in the green pastures which his wisdom and love have selected! Under-shepherds might have pointed us a thousand times to these verdant pastures, but never should we have sought after them, as a quiet resting-place for the soul, had not the good Shepherd caused us to lie down in them. And O, how calm and refreshing is the stream of ordinances, when it is impregnated with "the river of the water of life, which proceedeth out of the throne of God and of the Lamb!" To feel that our compassionate Shepherd is himself feeding us with heavenly provision, and is, at the same time, leading us to fountains of living waters, is the richest and sweetest experience that can be poured into the soul on this side eternity; yea, even paradise itself will be but the consummation and perfection of such bliss."

We conclude our observations with a cordial recommendation of the work to those who love the Redeemer, believing they will not think our commendation vain.

An Enquiry into the subject of Offered Grace and General Invitations.

By W. Palmer, Minister of the Gospel at Dunstable. 12mo. 5s. 6d.

(Palmer.)

HOWEVER plain may be the vesture with which truth is clad, it is worthy acceptance. It would be egregious trifling to reject a pearl because it is not found enclosed in the splendid aperture of a casket; or to discountenance wisdom because it is bound up with the opponent principles of folly. The man who is perishing with hunger, and fainting with thirst, regards not, with anxious concern, the vessels from which he satisfies his craving appetite, and assuages his burning thirst. Every embellishment is a gaudy trapping to him: in such seasons he requires not outward decorations, but loses sight of these shadows in his earnest desire to partake of the substance, which alone can appease his wants.

The above remarks have been elicited from a perusal of the volume now before us, which is a maiden effort from the author's pen. Although we cannot highly eulogize its *extrinsic* merit; and are constrained to admit the truth of his apology in the *errata* of his work, as to the violation of grammatical rules; still we candidly confess that, there is much within his pages to commend, particularly his boldness in the cause of truth; which, in our opinion, in this day of great profession, is very seasonable. We should, however, rather have seen a more lengthened *errata* than an apology. Grammatical errors cut a poor figure associated with latin and greek quotations. We hope our author will receive benefit from this hint.

But for our opinion of the religious world, it would create our surprise that any professed disciple of the Redeemer could be found to advocate so groundless, absurd, and defenceless a doctrine as that our junior author reprobates. It is inconsistent, not only with sound argument, and common sense, but with the whole tenor of divine inspiration.

The truth is, that the doctrine of divine sovereignty, which opposes the absurd notion of grace being indiscriminately offered to all men for their acceptance and rejection, militates too deeply against the pride and ignorance of men, to render it generally acceptable.

Our views of that credenda which embodies the notion of "offered grace" are of the most unfavourable character; and, ever since we have been capable of exercising any thing like spiritual perceptions, we have uniformly considered the ideas the partizans of the sentiments entertain, to be a refutation of themselves.

We much approve of the author's dedication of his work to the patronage of the Holy Spirit, whose influence is infinitely more to be desired than that of princes. We unite him in the prayer he utters; and though we have not given an unqualified commendation of every sentence he advances, we admit that his little work is not unworthy the perusal of the believer in Jesus; especially of such who have been perplexed by the subtle reasonings of their opponents, who have bewildered their minds by logical deductions and definitions, with a shew of truth on their side of the question, represented by dark passages dis severed from their context, and garbled statements; and, consequently, considered abstractedly from their contexts, apparently unharmonious with the general doctrines of holy writ. To such, we think this volume may be serviceable in untying the gordian knot of their difficulties, and rendering the subject easy of comprehension and solution.

A True Picture of Popery. By Henry Heap, Minister of Bury Street Chapel. Palmer.

Is this the golden age which is to usher in the millenium state of the church? It is a day of awful declension from the truth, as it is in Jesus. Was there ever a more intolerant spirit than that which the spurious professor breathes forth against the few who dare to differ from him by upholding the injured honours of the cross, and vindicating the sublime and imperishable truths of the gospel of their salvation from the gross calumny heaped upon it, and its adherents, vented forth by secret whispers and backbitings; by public declamations; by crude and unsubstantiated epithets; and by anathemas, alike dogmatical, cruel, and opprobrious.

We have been among the few (and we believe our author is one amongst this little number) who have closely watched the movements of these professed zealots for the glory of God; and, from all we have seen, we honestly declare our absolute dissent from the measures they have adopted, not in the principle of them, but in the means they have resorted to, to carry them into effect.

Rest assured, brethren, that the glory of God is not promoted in the tumultuous assembly, where the plaudits of men are received with acclamation, and vainly substituted for the sublime emanations of adoration and praise. His voice of mercy is heard in secret expressions of peace and heavenly tranquillity. We cannot greatly err if we

judge calmly of causes, by the effects they produce ; the quality of them being known by their fruit. We enquire, do these public agitators, in the sacred garb of superior sanctity, presumptuously denying, as they do, the blessed tendency of discriminating grace, and electing love ; and rejecting from their fashionable creed all that scrupulously investigates the springs of their action, and militates against the pride of man, by hewing down the slight fabric of his groundless hopes—do these suppose that they add to the divine glory by such unsanctified offerings, and by the puny exertion of all the little influence which they can command ? And, do they conjecture that a combination of their carnal endeavours to convert the heathen, unsent and unordained as most of them are to the work by the separating power of the Holy Ghost, as is evident from their total disregard and free discountenance of truths, which are ever dear to the believer's heart, crown the Redeemer with glory, and debase the sinner in the dust ; will promote the end they design, or profess to execute ? They are miserably mistaken if they do.

We augur any thing but blessedness to Britain, abstractedly considered, from their movements ; and should be at no loss to furnish documents in proof of their sinister end, and insincerity of purpose, were such evidence necessary for our object. At any rate, it must be clear to every one endowed with ordinary penetration on spiritual subjects, that there is a strange unadaptedness of the means they pursue to the accomplishment of the end they aim at—the amalgamation of every species of faith, however much opposed to truth, that by their unanimity of sentiment, they may the more effectually batter down the strong holds of sin.

We cannot compliment any man, or the profession he maintains, at the expence of sincerity ; and, while we consider it imperative on us, in the station we fill, boldly to declare the truth, our observations are not particular, but general allusions. The present is not a period to tamper with men ; this practice has been too long indulged, and its effects are daily witnessed. We affirm that there is a worm, a canker-worm at the root of the offerings we have referred to ; and it is the low-bred pride of pharisaism in the essence of its life and vigour ; and for those things God hath assuredly come out of his place with a rod of correction.

To us it is no matter for surprize that the catholic should join in common cause, and find a strong hold in these worthies. Nor can we discover much difference in the rancour of the moderate and half converted catholic, to the refined, modern, and *almost* christian of the present day. They are an association of kindred spirits ; and their actions mutually demonstrate the rock on which they build is pride and error ; and that their coalescence is not imaginary, but real.

Let it not be understood, by these observations, that we are opposed to the dissemination of truth, and the interests of the heathen. We are not. But, our desires are, and ever must be, bounded by the divine decree ; and our operations must be limited by the sacred com-

mission of the Holy Ghost. We cannot encompass sea and land to make fleshly proselytes; this can answer no valuable end. We wait the Lord's appointed time; and are under no painful apprehensions that they will perish from any negligence with which we may be falsely chargeable. Fully convinced that none can act independently of the Holy Spirit's agency, and oppose, or further his work by any diminutive efforts they may urge; and, equally certain that it is not for us to choose the means to promote the end, but that both are appointed by the Lord, who will in the destined season, and not till then, openly reveal his purpose, by raising up his own instruments for the work—we say, under this unalterable conviction, we stand on our watch tower: we wait his summons, and would on no account anticipate his will, and run unsent, and uncalled for to the sacred work.

Jehovah hath evidently poured out upon the nation a spirit of slumber; and the very general profession of christianity which all classes of men have imbibed from mistaken zeal for the welfare of heathen nations, while the interests at home, naturally and domestically, have been forsaken, is but too fearful a sign that the rays of gospel light are fast removing. There is, moreover, a lamentable spirit of coldness and apathy crept into the churches; and a stupor and indifference to spiritual enjoyments, from which their members must be shaken by an entire separation from the unnatural alliance. And who is there that can at all spiritually discern the times, and the state of Zion, compared with her experience in former ages, that does not concur in the most gloomy forebodings of the evils which must inevitably result from a removal of the ground-work of protestant security, to pave the way to papal ascendancy throughout the land? We repeat, who is there that views this darkened veil before the church, that is not tremblingly alive to the shock which must ensue, to compel the real disciples of Jesus who have wandered from him, to return again with "weeping and supplication?"

We cannot forget that the principles of catholicism are like the laws of the Medes and Persians, unchanged by the rolling movement of ages. They profess, that infallibility in the doctrines and institutes of the pope, and his church, is a leading feature, and a fundamental principle in their system. The spell which begets their enmity to other principles than their own, remains still the same cruel monster chained. Only loose him from his chains, and he will raven for prey like the wolf; give him scope for action, and he will not fail to pursue it to our destruction.

Much is said of the liberality of the catholics, and of the patience they manifest under their alleged privations. It is true they make an external profession of it, but it is only specious. What shall we say of their liberality to their opponents, while they admit that the very gist of their doctrine is a denunciation of heretics, and damnation to all who read their heretical publications?

The church of Rome proceeds in her course with cautious wisdom, step by step, least she should awaken the fears of her protestant friends. She affects amity, and appears to slumber, that her peaceful

attitude may divert her antagonists from their watch ; but there is lurking within her confines a restless anxiety for the moment to pounce on her victim, whose every motion she watches with unremitting vigilance, that she may glut her merciless tyranny, ignorance, superstition, and cruelty to the full.

These votaries for emancipation will concede nothing. We must, to appease their thirst for power, relinquish our dearest rights. A very superficial acquaintance with their recent conduct will produce conviction, that nothing on earth but absolute sovereignty, will satisfy the wishes of these hypocritical pretenders ; some of whom, less prudent and discreet than others, have thrown off their mask, and declared their dissent from the measures government have propounded, coupled as they are with an alteration of their elective franchise. And why ? The reply is easy. Their object cannot be so speedily attained with that alteration, as the bestowment of the boon without a fetter.

We doubt not that the measures will pass into a law, but we are assured that the remedy will operate with more malignity than the disease ; for, instead of its appeasing their discontents, which their leading faction have mainly generated, and fomented into frenzy, it will produce a conflagration of evil not to be contemplated without the most painful sensations.

We have to apologize to the Rev. Author for our long digression, previous to our commentary on his dissertation on this subject. We beg to present him our grateful thanks for the valuable treatise he has written. His views are perfectly analogous with our own. He has said much in a little compass. We cheerfully recommend his work to every true lover of Jesus, and hope his noble design may be fully answered in the production of a stimulus of action to uphold, by every fair and constitutional means, the cause of truth, to gain which our ancestors bled and died. It is both our duty and privilege to use every lawful effort for the defence of our liberties : more we cannot do. And, having done this, let us leave our cause with him who overruleth all things for his own glory, and his people's welfare. It is our earnest prayer that the mystic church may be found looking to the strong for strength, to undergo the persecutions which may await her, and our children ; and that she may have grace to encounter every evil, and live alone on the fulness that is in Christ.

We conclude our remarks by earnestly exhorting the lovers of sound doctrine to cleave to each other with full purpose of heart ; and to be frequent with Jesus in his temple, at the family altar, and above all, in private, secluded from the din of strife and tongues, pleading with him for the fulfilment of his promised aid, in effecting a more evident separation from the world, and its vain enjoyments. Even so, amen.

LITERARY INTELLIGENCE.

Will be Published, during April, a MEMOIR, with a Selection of the Correspondence of the late Mrs. SUSANNA PEARSON.

THE
Spiritual Magazine;

OR,
SAINTS' TREASURY.

"There are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST: and these Three are One." 1 John v. 7.

"Earnestly contend for the faith which was once delivered unto the saints." Jude 3.

MAY, 1829.

(For the Spiritual Magazine.)

THE LORD THE PORTION OF HIS PEOPLE.

"The Lord is my portion, saith my soul, therefore will I hope in him."—Lam. iii. 24.

THE superiority of the believer in Christ over the man of the world appears in a very striking manner in the season of affliction. The man of the world when exercised with affliction, has no true source of comfort; on the contrary, the believer in Christ has a never-failing source of consolation. The eternal Spirit enables him to view his interest in Christ, and to say, "The cup which my Father hath given me, shall I not drink of it?" However numerous or painful may be his afflictions, he is supported with the tokens of the divine loving-kindness, and heir of that world where sorrow and sighing shall for ever flee away. The Lord is his portion, and possessed of him he can say, "I have all things and abound." But what portion is the Lord? the enquiry is most important, and connected with all the happiness of the saints. The Lord may be said to be a *suitable* portion. The objects of time and sense are unworthy the pursuit of an immortal soul. They cannot impart consolation in the hour of distress, or yield a ray of hope respecting futurity. But Jehovah is adapted to all the wants of an immortal soul, as the source of all temporal and spiritual blessings; he can satisfy the most enlarged desires of the soul, support under trials, and give the richest consolation in death. Such a portion the saints have found the Lord in all ages, and in this respect he

is a most desirable portion. The things of time and sense can only extend their influence to the body; but in the Lord there are blessings numerous as the wants of man—lasting as eternity.

But whilst the Lord is thus a portion suitable to all the wants of his people, he is also a *sure portion*. Every earthly object is liable to change: we may possess affluence to-day, and be in circumstances of distress to-morrow. But Jehovah is a portion that remains sure amidst all the fluctuations of human affairs; amidst all the changes of the world his councils, his promises, and loving-kindness are unchangeable. Changes may be experienced by the saints in their circumstances, in their feelings; but the Lord rests in his love—he is without variableness, without shadow of turning. What a confirmation of this does the history of the church present. Its members have been afflicted, persecuted, and destitute, and yet the Lord has been with them in adversity, and amidst the greatest earthly privations said, “I am the Lord thy God.”

Jehovah is also a *satisfying* portion. Nothing of an earthly nature can satisfy the vast desires of an immortal soul. A man may possess abundance of wealth, and yet be the most wretched of beings. But the Lord is a portion that gives the richest satisfaction. Possessed of him the saints enjoy the utmost tranquillity; they envy not the possessions of the rich, for they view in God all that can make them happy—in his love a security under all trials, in his fulness a supply for all their wants. How strikingly was this evidenced in the conduct of the ancient worthies; they were tried in every possible way, and yet rejoiced in their sufferings, because the Lord was their portion and exceeding great reward.

But what tends to render God so desirable as a portion is, that he is an *everlasting* portion. All earthly things are liable to change and decay; friends may forsake us, riches may take to themselves wings and flee away, death breaks asunder the bonds of human friendship; but God is an everlasting portion; whatever changes his people may pass through, he changes not, for he is the same, and his years shall not fail. He hath declared by an oath that cannot be broken, “I will never leave thee nor forsake thee.” How encouraging this truth to the humble followers of the Lord! many may be their fears of persevering to the end, but the Lord is faithful, and will not depart from them, or suffer them to depart from him.

If, then, such is the value of the Lord as the portion of his people, the enquiry is important, how the Lord became their portion?—we are assured that it was *not because they asked for him*. Prior to the quickening influence of the Spirit they were dead in trespasses and sins, utterly averse to any thing spiritual, and God was not in all their thoughts. This truth all who are taught of God will acknowledge, and assent to the declaration of Jehovah, “I am found of them that sought me not.” We are also assured that it was *not for any thing in them to attract the divine notice*. In their unrenewed state the people of

God were prone to evil, and that continually; they delighted in every thing contrary to the divine will, were the slaves of sin and of every corrupt passion. This truth all who are taught of God will acknowledge, whilst with astonishment they exclaim, "Lord, what is man that thou art mindful of him?" But the Lord became the portion of his people by *his own sovereign and eternal pleasure*. He determined, in the exercise of his righteous sovereignty, to render them monuments of his grace, and therefore gave himself as their eternal inheritance. He fixed the eye of his love upon them when possessing no loveliness in themselves, and in the eternal covenant made over himself and all that he has as their everlasting portion. And how rich appears the grace of God here! the eternal God, who had no need of sinful creatures, engages to be their eternal friend and portion! And how rich is the privilege of the saints! if the Lord be their portion, then all his attributes are theirs—all the treasures of his grace theirs—all the consolation of the Spirit theirs—all the blessings of heaven theirs!

If, then, God is the eternal portion of his people, they may justly hope in him for support *in time of need*. Various may be their wants, yet with the Lord is a full supply. "The earth is his, and the fulness thereof;" and his promise assures them, "bread shall be given, and thy water shall be sure." With the utmost confidence they may therefore adopt the language of David, "the Lord is my Shepherd, therefore shall I not want." In every age Jehovah has supplied the wants of his servants; often in an unexpected season, and from quarters when they could never have expected supplies.

Having God for their portion, the saints may also hope *for comfort and deliverance in the time of trouble*. Whatever are the trials they experience, the Lord is their portion, and by virtue of this all things must administer to their spiritual welfare. He hath engaged to support them in every hour of affliction, and to deliver them when most distressed. For a small moment they may appear left destitute, yet shall in due time be comforted, and brought to that world where "God shall wipe away all tears from their eyes."

The saints having God for their portion, may hope also in him for *support and comfort in death*. To them death is the passage way to eternal glory, the entrance on the enjoyment of the promise, "they shall sorrow no more at all." To them death is a conquered foe, and when absent from the body they shall be present with the Lord." Fear not then, believer, the approach of death; trust to the omnipotent power and faithfulness of Jesus, for to you "to live is Christ, and to die is gain." How unspeakable then is their privilege who have the Lord for their portion—how happy their state in life, in death, and in eternity! "Happy are the people that are in such a case; yea, blessed are the people that have the Lord for their God."

CLERICUS.

(For the Spiritual Magazine.)

THE CHURCH COMPARED TO THE HUMAN BODY.

OUR gracious and condescending God has been pleased to reveal heavenly things to us, by words and terms employed by us to speak of earthly objects. The scriptures abound with the most striking and pleasing illustrations of spiritual realities, taken from things with which we are daily conversant. Not only is the Lord Jesus Christ compared to every thing in the natural world that is excellent, desirable, useful, and necessary; but the church is represented sometimes as a family; then as a building; and again as a body. The beauty of these similes is often lost sight of from not considering the immediate design of the Holy Ghost in the use of them. When the church of God is called "one body," and "the body of Christ," we are directed to something in the human frame which is in some respects like unto that blessed company of chosen, ransomed, and regenerated people, who shall reign with Christ in everlasting glory. A reference to the human body may perhaps lead us to discover in what this likeness consists.

This, our earthly tabernacle, though subject to decay, and to all the infirmities which were introduced by the fall, bears evident marks of the wisdom of him who formed it. Who, that reflects on the symmetry of our frame, the peculiar manner in which the various parts are compacted and joined together, and the adaptation of the different organs and members to promote the welfare of the whole body, but must conclude that, we are the workmanship of the infinitely wise God? A machinery that works so well could not have been formed by chance; and observation must convince every rational mind that, there are "in the body the most evident proofs of *design*, surpassing all art in simplicity and effectiveness, and without any thing useless or superfluous." This is one idea that is suggested to us when the church is called a body; it is the work of infinite wisdom, the contrivance of God. He who recognizes the hand of God in the most minute parts of creation, cannot with consistency suppose that any thing relating to the heavenly world, the people who shall inhabit it, or the way in which they are to arrive there is left uncertain, or to be the sport of contingency. The word of God calls the plan of grace "the mystery of his will;" and emphatically "his purpose." From the Lord's own book we learn, that the heavenly kingdom was prepared before the foundation of the world: the head of the mystic frame was appointed, and in God's book the names of all his members were written: the likeness to which they were to be wrought was drawn; the means leading to the grand end were arranged; the grace needful to make them what God designed they should be was laid by in store for their use; and whatever relates to their passage through time, the events of it, their issue out of it, and their final entrance into the eternal world, was "ordered in all things and sure." It was not left

uncertain whether the chosen should exist, nor whether they would need the redemption through which they were to be brought to eternal glory. The coming of the Lord Jesus Christ into the world, his holy life, and his sacrificial death, were verily fore-ordained before the foundation of the world." Nor was it contingent whether his death would save the flock for whom he bled.

The ends to be answered by his humiliation unto death were secured; and it was provided in the ancient covenant "that he should see of the travail of his soul, and be satisfied." The Holy Ghost in all his gracious operations works according to the predestined plan; and produces that which the Father graciously determined the church should be the subject of, and which Jesus had in view when he endured the cross for his mystic body. Hast thou, O child of God! been called out of darkness into marvellous light? ever remember that this was according to God's purpose. The situation thou shouldest fill in the church of God was fixed for thee; and thy God has led thee in that way by which thou hast been best fitted for the work thou art called to do. So is it with all the Lord's family; every one is called at that time, and by those means, and trained in the way, and furnished with the knowledge and gifts that most conduce to the ultimate good of the whole body. When the whole scheme is completed, and every member stands openly in the place in which he was put in the well drawn plan, we shall with adoration acknowledge the wise design of God.

The church, being called a body, suggests the idea of *likeness*. The members of the human body are various, and their offices different; but they are all of that one kind of flesh which belongs to the human family. The head of a man, the body of a quadruped, and the tail of a fish, we should not consider very congruous. But the many members and different organs of the human frame are suited to join in one complete body. In the church of Christ there is a likeness both of the members to the head, and of the members to one another. Spirituality is the distinguishing character of the true church. In this is seen the likeness of the members to the head; there is a spiritual Head, and all the members are made spiritual too. The Lord Jesus is indeed infinitely above his people, and is in many respects what they can never be; yet is he partaker of their flesh and blood, and they are conformed to his gracious image. They are anointed by the same Spirit that rested without measure upon him; they share in the grace that he possesses; and they shall all have the glory which was given him. They manifest by their desires, pursuits, and works of righteousness, that their spiritual life is Christ living in them. This likeness will be more fully discovered when he appears, and they see him as he is. There is also the likeness which the several members bear to one another. They are born of the same Spirit; are made partakers of like precious faith, which is in them all exercised upon the same glorious object, the Lord Jesus Christ. In his finished work they all put their trust; from his fulness they receive supplies; and

in him they walk. The whole family of God, in every age of the world, in all situations, and under all dispensations, have shewn the same features of family likeness. Babes, young men, and fathers; Jews and gentiles; ancient patriarchs and prophets; and new testament saints, have all been taught and influenced by the same Spirit to fix in the one centre of all their hopes, the salvation of Jesus; and to aspire after the same felicity, even the joys of God's right hand. Abraham saw Christ's day and was glad; Job rejoiced in his living Redeemer; David tuned his harp to Messiah's praise; Isaiah and all the prophets testified of the Lamb of God; and Paul spake the language of the whole church, when he said, "for me to live is Christ." All the different members prove by their likeness to one another that they are one body.

Again, though there is likeness, there is great *variety*. The foot is not the hand—the ear is not the eye. So in the church of Christ, there is variety without discord, and difference without disunion. The infinitely wise God has so ordered his church that there are some new born children, who just begin to breathe after the blessings of the kingdom, and to sigh for those pleasures that arise from a well-grounded persuasion of interest in eternal love, and redeeming mercy; others are rejoicing in sin forgiven through Immanuel's great sacrifice, and singing of the salvation they have found. There are many whose faith is weak, and their knowledge very small; while others are blessed with strong faith, and an extensive acquaintance with the mysteries of the kingdom of God.

This variety also appears in the gifts that the members of Jesus possess. These gifts, diffused through the church of God, are by the Holy Ghost divided to every one severally as he will. How many are there of the Lord's people who are not able to give utterance to their spiritual conceptions and feelings, either in vocal prayer and praise, or in conversation with their brethren; and who, sometimes, feel an earnest desire to be like those of the same family who with fluency of speech, and consistency of statement, can express their views, perceptions, and enjoyments in the things of God. Yet the degree of spiritual liveliness of the latter may not equal that of the former.

This variety is further seen in that, the church is taken from men of "every kindred, and tongue, and people, and nation." Here are persons of every class, of every age, and of every disposition. One is called from the ranks of pharisaic profession, another is taken from the dregs of profanity. This vessel of mercy is quickened to life eternal in the dawn of present existence; that at the eleventh hour of his earthly pilgrimage. Here is one whose temper is so mild, and his disposition so amiable that, in his natural state, he was beloved by all, and considered the brightest ornament of the circle in which he moved; there is another whose natural temper and disposition are quite the reverse. The wolf and the lamb, the leopard and the kid, the kine and the bear, wrought upon by almighty grace, sweetly harmonize in one well compacted body.

Which presents us with another view of the church considered as a body, namely, *unity*. However various and different, they are but one. The glorious and exalted Head, now seated at his Father's right hand; that part of the church that has left these abodes of clay, and those who are now warring with the world, the flesh, and the devil in this scene of woe, make but one body.

"The saints on earth, and all the dead,
But one communion make;
All join in Christ their living Head,
And of his grace partake."

Babes, men, and fathers join in one. The knowledge and experience of the latter, are made useful to the former; and the weakness and ignorance of one part of the body, give occasion for the exercise of the grace which the more established have received. The strong bear the infirmities of the weak; the wise instruct the ignorant; the joyful cheer the children of sorrow; and those who stand are made useful to raise their fallen brethren. If one member suffer, all the members suffer with it; or, if one member be honoured, all the members rejoice with it. All this proceeds from Jesus the centre of union; in him they all stand, he acknowledges them all, and is deeply interested in their welfare. Even the head cannot say to the feet, I have no need of thee; for they all form an essential part of the one body; and in this union consists the *perfection* of the whole; which is another thing designed when the church of Christ is represented to us as a body. One more than God has chosen cannot stand in this body; for that would be superfluous; one less there will not be, for that would be a defect in the whole. When at the last day Jesus presents unto himself a glorious church, the whole must be there, shining in all the perfection to which they were predestinated; otherwise there would be no glory at all. Therefore, rejoice, ye children of God, however weak in faith, and little in your own eyes, your eternal salvation, your full conformity to the image of God's first-born, in body, soul, and spirit, and your presence in the world of glory are absolutely necessary to give integral perfection to the body of Christ. How delightful to realize that we belong to this body, and to live upon earth in full expectation that when Jesus appears we shall be like him, for we shall see him as he is. This hope raises the mind above the dust, encourages the believer to press forward in the Lord's ways, and to maintain his unceasing warfare with the flesh. May all the members of the Saviour's militant church be blessed with realizing views of their future glory, and have grace to manifest that even now they are one, loved with the same love, redeemed by the same blood, and quickened by the same grace, and destined to reign together in endless glory.

J. D. P.

Saffron Walden.

(For the Spiritual Magazine.)

FLAGONS AND APPLES.

"Stay me with flagons, comfort me with apples, for I am sick of love."—Sol. Song ii. 5.

It appears that this petition of Jesus's spouse was scarcely made previous to its answer. If she had not partaken to the full satisfaction, she had tasted, and still retained the relish. And, being brought into the *banqueting-house*, (O desirable resort!) seeing the ample store of the richest wines, and knowing *for whom* they were, and *how long* they had been provided, even from eternity; and having proved the virtue thereof many times before by tasting, and being stayed when faint, and prepared to proceed in her course through the wilderness from which she was travelling, she makes this *large* request; not a sip by the way, but *flagons*,—"Stay me with flagons." Here is discoverable a very great familiarity, joined with a strong confidence in the bestower. And the largeness of the request does honour to her husband, as it argues her persuasion of his liberality. Again, it is as though she had said, 'I perceive in *these* a boundless ocean, give me my fill, yea, to the running over, that I may never forget the effects whilst in the wilderness, and be anxious to receive without the use of flagons in thy mansion in glory; I shall there bathe in the ocean, and drink, and always be full.'

Though the *contents* of these flagons is not expressed, it may be understood as that with which she desired to be stayed. Not the flagons, but the good old wine they contain. And by it I understand that most delicious and supporting beverage, the incomparable love of a triune Jehovah, flowing through the Lord Jesus. How prepared for opposition are those who are well supplied with this heart-cheering, invigorating, dainty wine. What is there in their journey they cannot boldly meet? what are temptations? what are the flatteries and troubles of the world? what is persecution, yea, the fire, or rack itself, or all opposition combined, if this luxurious wine is poured into the inward parts, as with flagons, for quantity? Oh! they prove but puny things, easily conquered or borne. Here we discover, that where there is no inherent strength, the effects of wine does wonders!

Mourning soul, thou art saying, these flagons of rich wine, 'I fear, are not *my* portion.' I tell thee, these rich stores are evidently *thine* if the Holy Spirit have given thee a thirst for it; and if he have not, why dost thou mourn because thou canst not receive it to the joy of thy soul? It is from this store thou art supplied day by day, though to thee it may at times be in an invisible way. He who hath said, "strength shall be equal to thy day," communicates as much as is needful to keep thee from falling, and will continue so to do as long as thou hast any days of adversity; and in a very short time thou shalt receive, not only by little and by little, yea, not only by flagons which thou mayest think is a great favour bestowed only on those who are more highly esteemed than thyself; but shortly thou shalt

lose thy adverse days, and be filled with it for ever and ever. Be not dismayed, therefore, thy God is a sovereign, and all his ways are ordered in wisdom. This time state is the only state where there will be differences in point of manifestations to his chosen. They have each an equal share in his affections, and in the next and last state they shall share *alike* in his boundless favour. These matters will soon be set right, thou shalt soon lose thy name *mourner*, the days of thy mourning shall be ended; and those who mourned shall triumph. What thou hast not now thou shalt have hereafter, there is enough in store.

Comfort me with apples. Here is discoverable the relative union of the spouse to her husband, by her request of apple comforts. Here is intimacy displayed. These tokens are sacred to the spouse of our Immanuel; and she was aware of the distinguishing mercy. She knew it was a special favour granted to none but the delight of his heart, yet she boldly requested the superlative blessing. She had apprehended his person, and was held in his embraces, and as she knew there could be no fitter time to obtain all the tokens possible, she therefore boldly requested to be comforted with apples, or to enjoy an unclouded display of conjugal affection, and an infinite delight in his person. No favour inferior to this would pacify her present desire. *I am sick of love.* I am so inflamed with love to thee, *my husband*, that nothing will satisfy me but apples, nothing else will quench my burning thirst. Oh! shew me thy whole heart: speak in the plainest language to me. "Thy mouth is most sweet, yea, thou art altogether lovely." I know I am thine, but I fain thou wouldest give me thy own word for it. Jesus, tell me thyself that I am thine.

No doubt there had been times, not a few, when a distant glance of his person would have been esteemed a great favour, but now, being assured that his left hand was under her head, and his right hand embraced her, she was determined to procure such smiles of extreme affection, such unspeakably comfortable communications, to which nothing on earth can be compared, and the place of which nothing can possibly supply, no wonder she should then exclaim, *for I am sick of love.*

How seldom is this the experience of the spouse of Christ in this day of darkness, (though some call it a day of great light.) Seldom are the members of the *true* church offering this petition with that vehemence the church of old offered it. At present there is an apparent variance between the spouse and her husband. She is too much engaged in other things to the awful neglect of him; and too often are her petitions merely a form of words. Zion appears to have put off her coat of zeal, and hath not courage to put it on. It behoves enquirers to say, "Watchman! what of the night?" and true watchmen to declare what hour of the night it is. O Lord, say unto Zion, "*Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee.*" Amen.

Malmesbury, Feb. 16, 1829.

DENIZEN.

(For the *Spiritual Magazine*.)

ON EXPERIENCE, IN REPLY TO "FRIENDLY ENQUIRER."

Mr. Editor,

It is exceedingly to be desired in all matters of controversy meeting the public eye in a periodical publication, that when each party have fairly advanced their views and opinions, there to end. It is with others to decide. On this principle it was that I learned with regret that 'Friendly Enquirer' had produced another paper; and it is now with considerable reluctance that I at all reply thereto.

My opponent seems not quite so 'friendly' as at *first*, and no marvel, when it seems he is 'both disappointed and disgusted.' On my part, I can assure him that 'I retire not into the back ground' from the effect of a solitary sentence which he has written, convincing me that I was mistaken. I am studying the general benefit, by leaving the pages of this Magazine open to its usual valuable contributors; and if I *again* 'move from my retirement,' I must have a more able, and less insinuating opponent to grapple with.

Mr. Editor will, in his usual kindness, permit just a remark or two. The explanation sought for at the onset by 'Friendly Enquirer,' I have plainly given to him, and your readers, in your *Magazines* for July and December last. "What I have written I have written," and on a review, I see not occasion to alter or retract. So to follow 'Friendly Enquirer' in his nine observations in your Magazine for March last, will be lost time; I only notice one or two of them as a specimen of what could be accomplished, if so inclined.

On *observation 3*. My object in quoting from the 'letter' of my friend (p. 201), was to evince my disapprobation of those preachers, who in delineating the corrupt feelings of human nature, by a misnomer call it preaching *christian* experience. My opponent in reply (as is usual with those of his stamp) would insinuate that myself and the letter writer, 'like not those hearers who are sensible that they are sinners,' and that we would designate them 'enemies to the gospel;' that we 'leave out an essential part of the gospel,' are 'inattentive to the work of the Spirit in the hearts of the regenerate;' that our hearers are 'fond of speculative notions, have no brokenness of heart, nor ever had any contrition of spirit before God;' that 'they hold the truth in unrighteousness, and are such who may be properly considered antinomians,' see p. 298. All this is very modest to be sure, very 'friendly' also, but 'Andrew' denies the charge in toto; he has not so learned either the gospel of Christ, or the gracious work and operations of God the Holy Ghost on the soul.

In the very sermon preached and published by 'Andrew,' and objected to by 'Friendly Enquirer,' is the following,—'the work of God in the soul of man, as that work is wrought in regeneration, is the foundation of all gracious experience. It is the office, peculiar province, and work of the Holy Spirit, to quicken, enlighten, awaken,

and raise up from their death in sin ; convince and convict ; cause to cry out for mercy ; lead to Jesus ; work holy sorrow for sin in their hearts, and enable and cause to believe on the Lamb of God for salvation, all the purchase of the Redeemer's blood. This is altogether of grace ; and that soul that is favoured with a gracious experience thereof will freely and most heartily acknowledge the same, saying, " by the grace of God I am what I am ! " And as he experimentally enters into an acquaintance with the nature, object, and operations of precious faith, so he will understand and clearly perceive that the author thereof is the Spirit of God ; the warrant thereof the word of God ; the object thereof the Christ of God ; and the seat and place thereof the heart of a child of God. No power can extinguish the life and work of God in the soul ; it is an operative and operating principle diffusing holy vivifying energy ; from God it proceeds, to God it tends, in God it centers.

I again avow, that sermons, the burden of which from beginning to end is ' corruption, corruption,' are not such as I wish either to preach, or hear preached. One such preacher, on drawing to a conclusion of his oration, was publicly called upon by one of his auditory, with ' brother—— is there no balm, is there balm ? The wound is indeed noisome, but not incurable ; go on and tell us of the healing, and of the Almighty Healer, who alone brings health and cure.'

The real christian can take no true delight in the experience of sin, filth, and uncleanness, and of the workings thereof in his soul ; he would have as little of this experience as possible ; yea, he would be altogether without it as he shall be by and by.

" O glorious hour ! O blest abode !
I shall be near, and like my God !
And flesh and sin no more controul.
The sacred pleasures of my soul.

On *ob.* 4. ' What he says in an apparent very slighting way, or worse than that, of that great and experienced man Mr. Hart, I suppose is a proof he is estimated by ' Andrew,' as one of those ' unctuous' preachers he alludes to in his former paper.' Now, I do most unequivocally deny what is herein attempted to be insinuated. I estimate Mr. Hart very highly indeed : his hymns are precious to me because they are rich in choice scriptural experience : in this respect I know not their equal. We sing very many of them in our assembly, and my stated hearers can bear testimony to my most frequent quotations from him, with my usual designation, ' the great Mr. Hart.' I would be second to none in my approval of him. Now let ' Friendly Enquirer,' instead of those disparaging insinuations which do him no credit, let him rather employ himself in replying to my remarks and questions, see p. 201, founded on that hymn of Hart's quoted by him. Let him do this in a becoming scriptural manner, and he may perchance make a convert of me, but his insinuations I despise.

'Friendly Enquirer' says, 'Mr. Hart does not speak stronger than the volume of inspiration,' &c. and then he refers me to eight passages of scripture. I reply to one only as a sample of what I could adduce if inclined to go through the whole with him. My opponent thinks the following scripture makes against me, and he cuts it out apart from its connexion, as preachers of his stamp generally do; for many of them instead of "rightly dividing the word of truth," 2 Tim. ii. 15. are sad manglers of the word; I say he cuts it out thus, "earthly, sensual, devilish," James iii. 15. Well, here are three words certainly, and I may read and con them over for three years, and not obtain a grain of information as to their import in this unconnected state. I turn to the bible, and enquire of the apostle his meaning for their insertion in his epistle. I there perceive that he is affectionately intreating his "brethren" that they be not many *masters* or "teachers," to be careful of that little unruly member the tongue. He gives the best of counsel to those who are wise and endued with knowledge among them; to shew out of a good conversation their works with meekness of wisdom. And he tells them that if they have bitter envying and strife in their hearts, they are not to glory in this, and to lie against the truth, as though by indulging in these bitter things they gave evidence of possessing more heavenly wisdom than their humble brethren. "This wisdom (saith James) this wisdom descendeth not from above, but is earthly, sensual, devilish."

I freely confess that I want not this wisdom; I covet not this experience; from beneath it comes, it is the work of *Satan*, and not of God. I see daily enough of this bitterness and strife for the mastery in those who would be thought very highly of, and who are concluding that they have '*a depth of experience beyond others*;' but I listen to the apostle James, who tells me that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, [or, wrangling, margin] and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." See James, chap. 3, throughout.

Now really, Mr. 'Friendly Enquirer,' what had those three words, '*earthly, sensual, devilish*,' to do with the matter in hand between you and me? The other passages are equally vulnerable, as they are inapplicable to the controversy; not one of them proves anything for your case. I was indeed just about to illustrate the meaning of our glorious Lord, in Mark vii. 21. as it is also one of the passages quoted by my opponent, but I forbear; for what can the experience of the worst feelings of human nature in its lowest debasement, as depicted in that passage of holy writ in thirteen emphatic words, (and the apostle's sad catalogue numbering seventeen, Gal. v. 19. also quoted by 'Friendly Enquirer,') some of which I feel even abhorrent to pronounce; what I root, I say, can the innate experience of these wretched lusts afford to the subject thereof that he is a child of God, and growing in grace? I trow not.

Mr. Editor, I beg you to accept my christian regards. I am often profited in perusing the valuable contributions of some of your able correspondents. As life is continued, and leisure afforded, I may occasionally trouble you as heretofore, with a remark or two from my feeble pen, but I shall decline any further reply to 'Friendly Enquirer.' Our papers are now equal, they are before your readers, who are competent to judge for themselves. Isa. viii. 20.

I remain, your's in the truth,

Brentford, April 15, 1829.

ANDREW.

(For the *Spiritual Magazine*.)

THE IMPORTANCE OF SERIOUSNESS URGED AND RECOMMENDED.

WHAT man can enter into the facts narrated in scripture without feeling himself lost in wonder and admiration? Here are facts so momentous in themselves, and so closely connected with the destiny of man, that our inattention to them can only be accounted for on the ground of perfect moral inability. Added to this, there are circumstances and things implied, though not expressed in the sacred scriptures, so awful, mysterious, and deep, that the natural mind, with only a very distant view of them, at once pronounce it dangerous to be overmuch religious, least by approaching too near the contemplation of such terrible objects men should be driven mad. Most natural men entertain such an idea of the tendency of real religion.

A superficial acquaintance with, and a profession of religion is very possible, and will ever gain the respect of the world; but an experimental knowledge of the things of God, man and eternity, and an abiding impression thereof upon the conscience, is at once with them unpardonable, and they are immediately stigmatized as fools, madmen, and enthusiasts, and treated as the filth and offscouring of all things.

Persons to whom the world is crucified, whose relish for the vanities of time is departed, are generally considered narrow-minded and bigotted; as absorbed in the dryest and most gloomy contemplation; and are charged with mopishness, even by those who will weep over a tragedy for amusement. I certainly think our unfortunate case is capable of some apology, and that if disesteem and hatred to the world and its vanities be gloominess, then the angels themselves must be gloomy beings. The flights of humanity into the regions of mirth would rather provoke from an holy angel a tear than a smile. There is something exceedingly awful in human mirth; every motive cries repress it. Surrounded in every moment of life by a being to whom our inmost thoughts are discernible, and whose nature is infinitely holy; fast travelling by an irresistible progress into the eternal and invisible world, with the assurance of a judgment day approaching; at the same time millions on millions of human beings have already, in an endless variety of methods, and under circumstances the most

different, been hurried, far the greater part unexpectedly, into the eternal world, to whom the present scenery is for ever shut; and who are, in all cases, infallibly prevented from returning to disclose the awful secrets of their prison-house; who having been torn from all mortal acquaintance, have been hurried into a fresh place, into different company, and now know what it is to dwell with beings who are invisible to mortal gaze.

Compassed around as we are with so great a cloud of witnesses of spirits, both good and bad, and the great probability there is that every action we may perform before men may prove but an example which others will follow; and that every action of our lives involves, and is the parent or cause of other actions and circumstances innumerable; the natural tendency of the heart to levity and thoughtlessness, and shallowness of feeling, producing an habitual state of inconsideration, hardness of heart, and neglect of spiritual things; the example of deep seriousness, stability, sincerity, and earnestness exhibited in the life of our blessed Jesus; and the numberless admonitions of conscience the children of God receive by private whispers of reproof to their hearts when they have been surcharged and inflated with corruptness; the numerous exhortations of the divine word to watchfulness, sobriety, and prayer, wherein we are warned that we should wrestle for our standing, fight for victory, run that we may obtain, and endure unto the end: the pungent strokes of the rod of our indulgent but correcting parent, which has frequently followed the union of the believer in the worldling's laugh, or the light and frivolous conversation of some mere professor of the name of Christ: the natural ruggedness, crookedness, and almost intolerable length of the path of trial some children are made to walk in, which, united with a conscience made tender by deep convictions of the spirituality of the law of God, and kept so by its fellowship, recognition, or habitual impression of the bloodshedding of Christ—form ample grounds why the believer should abstain from that company and those flashes of mirth, which the wisest of men compares to "the crackling of thorns under a pot."

It may also be added, that no benefit whatever accrues from such a practice; for instead of its unbending the mind that the bow may be the stronger drawn, it wears out and exhausts the spirits, and generally as much depresses and enervates them as they were before raised; while the evils of such examples on the minds of young christians are incalculable. The never-failing result is, that their conscience becomes seared, and they derive an excuse for union with the world, whose practices eat out the very vitals of true godliness.

In old christians it is a never-failing proof that the fountains of the great deep have never been thoroughly broken up; that they discern but little of that great being who is invisible; and that they have gone but a little way into that terrible furnace in which Jehovah is pleased to refine many of his family. Let them have been heart-broken, and full of guilty self-loathings; let sickness and death exhibit its

evils, and let the storms of adversity arise upon such a Jonah until all his wares are thrown overboard, and himself brought to survive that which he had rather have died than have met; let him be then led to look again toward God's holy temple; be melted under his sufferings from rebellion and impatience into calmness and resignation; enduring and awaiting all as the patient does the operations of the surgeon, under the hope of future benefit.

These things are an antidote to loquacity and levity, and tend to draw man from his purpose, and to hide pride from his eyes. Such a man is no stranger to the joys of religion, but he has worn the armour, and is in heaviness through manifold temptations; and for a babe in religion (quoting the immortal Watts) to rise up and tell him,

"Religion never was designed
To make our pleasures less,"

is to contradict the tried experience he has gone through. Such a man *hath* proved the best of men as briers, the most upright sharper than a thorn hedge, and his own heart the most deceptive of all. Such a man as this, being an heir of glory, must not be joined with idols, but experience the power of the new covenant over that of the old, inasmuch as it hath given him a new heart, and a right spirit; hath cleansed him from his idols, given him the power to live by faith, and to endure a great fight of affliction, as seeing him who is invisible; having that hope which is as an anchor of the soul supporting and raising his mind to bright anticipations.

The knowledge of what man is, enables him to pray without ceasing to God, from whom only cometh his help. His acquaintance with conflict, and danger, makes him watchful. The successive changes through which the Lord leads him accustoms him to be constantly in a state of preparation, for any of the calamities of life; and his knowledge of the character and perfections of his God continues to him the assurance of faith and hope, with a constant readiness to depart to glory. Yet this is the character that some, who profess more youthful ardour and youthful zeal, call '*an old crab*,' and think him over austere. He may perhaps be so to a fault, yet an elder deserves better from young professors; but it may not be so. He is more cautious and cannot relish the froth of the younger; or he is not satisfied with the evidence he gives of a real conversion to Christ. Such a man may be called an old hypocrite, but his undiminished love to his God in the hour of affliction proves his sincerity. He may be supposed to be very ignorant, but he is acquainted with the wisdom of God in a mystery, even an hidden mystery; and his habitual thoughtfulness and meditations on the best things hath enlarged his conceptions and views, though they may not direct him to the same ends as scientific investigations do the curious. This is the road of wisdom, the path that "shineth unto perfect day."

(For the Spiritual Magazine.)

A SABBATH IN THE CHAMBER OF AFFLICTION.

"Blessed are they that dwell in thy house, they will be still praising thee."—Ps. lxxxiv. 4.

THAT the christian whose heart is alive to God, 'calls the sabbath a delight,' is a truth, the which its recurrence fully establishes; and that a detention from the holy exercises of that day is no small trial to the believer, is evident from the painful allusions so frequently made to it. The psalm furnishing our motto is a sufficient proof that he who wrote it was not unacquainted with the feelings. Awakening on the morning of the sabbath after a night of suffering, these were the feelings which engaged my attention. One Lord's day after another had passed away, and had left me a prisoner in the chamber of affliction, there to learn that though our God regards "the gates of Zion," he does not forget "the dwellings of Jacob."

"Where'er we seek him he is found,
And every place is hallowed ground."

Sitting in my lonely chamber I could not forbear saying, how rich the privileges of the elect of God to-day; to-day they will hear the echo of that sound which nearly two thousand years since fell from the lips of angels in the fields of Bethlehem, "on earth peace, goodwill to men!" a sound the most joyful that ever burst upon the silence of creation, and compared with which "the music of the spheres," or the poems of returning conquerors, are vapidity itself. Consequences the most interesting attach themselves to each returning day of God, which though commencing in time, will be perpetuated for ever and ever. Whilst I am writing, multitudes are congregated, saying, 'we would see Jesus:' the faithful ministers of God are employing all their powers to direct these to the Saviour: angels are not unconcerned spectators of the reviving scene, and probably not careless auditors of the heralds of the cross: saints robed in the garments of immortality standing before the throne of the eternal, are prepared to strike their tuneful lyres afresh, as the messengers of the skies arrive and tell of many born to God; and above all, Jesus the great Captain of

"The sacramental hosts of God's elect,"

is standing in the camps of Israel, assuring them that the battle is already won, and that soon he will present all the soldiers of his cross faultless before the presence of his Father with exceeding joy. Possessing an assurance that these things are true, O my soul canst thou refrain from saying, great Son of God, may thy kingdom come, thy cause advance, and the honours of thy name extend, till all the ends of the earth shall see thy salvation!

May I, may all my brethren in affliction, enjoy the consoling assurance that the year of our sabbatic rest is at hand; that the trumpet of an everlasting jubilee will soon be heard; these mortal bodies changed, these deathless souls capacitated to enjoy the vision of the Lamb, and God himself our portion, our joy, our Father, our all in all!

March 15

DESMIOS.

ORIGINAL ESSAYS.

XLVIII.

CHARACTER OF CHRIST COMPARED TO A FOUNTAIN.

A RELIGION without Christ for its object and end, is like a system without a sun—devoid of heat and animation, of light and life. This is an humbling thought. But while there are some who have closed this mortal career rich in the graces of the eternal Spirit, and blooming with immortality, singing with the immortal Cowper in their departing moments—

“ There is a fountain fill'd with blood,
Drawn from Immanuel's veins ;
And sinners plung'd beneath that flood,
Lose all their guilty stains.”

There are others, yea, a countless number, who live and die without a spiritual knowledge of Jesus, and the fountain opened for the expiation of guilt ; who lie entombed in the desolated grave of nature, of whom it may affectingly be asserted, that “ it had been infinitely better for them had they never been born.” Oh ! how distinguishing the riches of redeeming love ! one shall be taken, another shall be left. Two shall be malefactors, alike involved in the turpitude of the deepest guilt, without a shade of difference, and even up to the very period of their torture and agonies on a cross, shall both add blacker hues to their criminality, by railing on the ever blessed Redeemer ; when in a moment, in a less interval than the twinkling of an eye, the one shall be melted into love, and become an humble suppliant at his feet, and obtain mercy at the last extremity ; the other is suffered to fill up the measure of his sin, and to proceed to his own place to weep and wail, where there is nothing but gnashing of teeth. But “ wisdom is justified of her children.”

In every view of Jesus faith beholds much to wonder at his greatness and incomparable love. The metaphors of nature have often been made, by the illuminating influences of the Holy Ghost, blessedly subservient in leading the spiritually taught mind to the more ravishing contemplation of him. And whatever there is in this lower world inviting to the senses, there is abundantly more, in a more exalting sense, in Jesus, who combines in his sacred person every beauty human and divine.

The fountain of nature which flows in silvery streams through the pale green grass of the rural valley, so as to attract the admiration of a contemplative mind on the adjacent hill ; which glides majestically through the lonesome mead with the appearance of a polished mirror

encircled with gems; or which soothes the weary traveller with the aquatic murmurs of its torrents as he passes through the glebe, and offers an antidote to his thirst by the way — these are interesting scenes, and the mind must be callous and inanimate indeed that can resist the softness of their influence; yet how poor, how incomparably poor, past thought, is such a source of satisfaction, and interrupted joy, to the solace and delight which the redeemed enjoy in measure, and anticipation of him who died for sinners, and by the shedding of his blood obtained everlasting mercy for them.

However highly we may picture to the mind, and feast the imagination with earthly delights, at best they yield an impure and sickly satisfaction. Thorns and briers intrude their unwelcome visits where roses and lilies grow. And daily experience becomes a daily expositor of the transitory and delusive nature of every thing out of Jesus, and adds infallible testimony that every other contemplation, every other luxury, however much to be desired, is but and ought only to be valued at most as a secondary good. Sin has broken every cistern, and cast the ravages of strife and the waters of bitterness around us; dried up the natural fountain of created bliss which flowed over Eden's plains unmixed with defiling qualities; ruined the fairest structure, and demoralized the world. True, there are still some broken fragments in creation left, which serve faintly to illustrate the wondrous greatness of their divine original; but there must be a new creation unto spiritual life by the almighty energy of God the Holy Ghost, before the man can rise superior to earthly contemplation, and feast in vision on the blessings of eternity, the river of God which flows in and through Christ, its source, its spring, and fountain head. Here all good centers, and from hence all good proceeds. Without Christ the earth is an empty void. It is a habitation only suited to those who know no higher joys than it produces, but in vain it allures the beloved pilgrim, it may momentarily lead captive by its smiles, but the state is, and while Jesus lives as a superior object of his contemplation it must be, only a state of captivity unwelcome to him.

Of what avail to the soul bowed down with sorrow on account of guilt, and oppressed with a weight of sadness from a sense of base ingratitude to Jesus, excited by his loving favour and supernatural influence, would be the bequeathment of the most princely domain, and the most costly portion in such circumstances? He seeks not, in such condition, relief from exterior objects: he requires rest for his soul in the balm of Jesus' precious blood. He seeks consolation to his fainting spirits in the enjoyment of Jesus's smiles at his wounded feet. Here he discovers a fountain which flows freely and is all divine; and is conscious that no earthly fountain can assuage his thirst, that no balsam can expunge his anguish; and like the hunted hart on the mountains, he pants, he hastens, not for the streams it emits, but for those richer streams of love and pardon which make glad the city of God. And thus it is with him more or less throughout his journey. He needs a complete Saviour, and a full and

overflowing fountain, and only in those streams does he find sweet repose from sin and sorrow's load.

Jesus is indeed the first and last in the estimation of his disciples : he is a fountain of felicity and love which is admirably adapted to their condition, because it abounds in mercy and superabounds in grace ; because its streams at once atone and cleanse. Jesus is the creator of his frame, the sustainer of his life, the almoner of his wants and necessities, and, above all earthly blessings, he is the alpha and the omega of his salvation, the author of his spiritual faith, and the finisher of the work through the official work of Jehovah the Holy Spirit. Thus he renews, confirms, strengthens, recovers from and heals our various wanderings and backslidings, by the incomprehensible power and exhilarating influences of that equally to be adored personage in the blessed Trinity, God the Holy Ghost.

What an enchanting view of the Redeemer of sinners did the prophet Zechariah enjoy when he foretold of him that he should become to David and the inhabitants of Jerusalem a fountain opened for sin and uncleanness ; where he declares the discriminating properties of the expected blessing being alike applicable both to Jew and gentile, "even to as many as it shall please the Lord our God to call."

The rich crimson streams of his immortal blood, which when his precious side was pierced by the soldier's spear first opened the blessed fountain, have been ever flowing in love and mercy to the church, and has formed a laver of righteousness and peace which has often administered to the happiness of every believer now in glory, or wandering in the desert, and cleansed them from the stains of black impurity. Nothing but this precious blood can make clean before God, or relieve the guilty conscience. No washing of theirs, no sacrifice, no blood of bulls, or of goats ; no merits, no works of theirs have in the least measure contributed to its fulness : it exists independent of them. It is more immeasurable than the ocean, is infinitely more superabounding in its efficacy than all the aboundings of our pollution, and is incalculably free for every sensible sinner who flees to it for cleansing virtue, for life and salvation ; and it will outlive even time itself.

It is of infinite value. There would have been no merit or efficacy in this blood, had it not been the blood of God, or the Lamb slain from the foundation of the world. The blood which flowed from the Jewish altars in the performance of their ceremonial offerings, as is recorded in their ritual, would have claimed equal regard for its sovereign power, were not the purple current flowing from his bleeding wounds of infinitely higher than human origin.

Jesus is "the Lamb slain from the foundation of the world." In the eternal purpose of God he was mediately offered as a living sacrifice for sin, even before its being. If we carry back our meditations to the patriarchal dispensation, we behold him through the type as the Lamb slain ; and though on Calvary's brow he was

actually offered up for the purpose of our redemption as a vicarious offering for sin, we only there behold him (yet more blessedly) as the bleeding victim. And in the eternity to come, he is as the beloved disciple in the isle of Patmos saw him, "as a lamb that was newly slain," amidst his Father's throne. He is in himself a fountain, the fountain; and from him proceeds an endless retinue of blessings, extending from eternity to eternity, accomplishing in their course all the destinies of the holy triune Jehovah in behalf of his church and people. He is to them in a covenant way a fountain of love, of mercy, of pardon, of peace, of justification, of sanctification, and every other benefit they can possibly require, which are treasured up in him as their grand centre for their supply by the way, until they drink full draughts of bliss with him in the boundless plains of unobscured day.

At the memorable period of his crucifixion, when justice sheathed his keen sword in his very vitals, and the fountain of the great deep of unrelenting wrath was broken up and descended in appalling cataracts upon his guiltless head, when he was numbered with transgressors and poured out his soul unto death—then he gave full proof of the fulness of the fountain of his love, pity, grace, and pardon, to a vile and guilty race.

Unlike a pitcher broken at the fountain which cannot retain the reviving fluid for a solitary moment, Jesus, unbroken by affliction, and immaculately holy, harmless, and undefiled in himself, being God and Man in one glorious Christ, is a fit reservoir to contain the blessings of the everlasting covenant; the conditions of which he performed by the power of his own might to the very full. Yes, Jesus is a true fountain, where alone can be found that which will satisfy an immortal soul. From his wounds flow a constant stream of blood and water, as fresh and efficacious as though now reeking from his veins from Calvary's tree; as sufficient to atone, to pardon, to sanctify, and cleanse from the contaminating defilement of contracted guilt as in former ages. It is, indeed, new for our application every morning and evening of the day, and is ever a sovereign balsam which possesses in itself healing, cleansing and restorative virtues, which administer consoling efficacy under any the most painful circumstances.

Jesus is comparable to a fountain, from the exhaustless stores of blessedness which abide in him; of which abundance he dispenses to his family in every season. There can be no benefit, either outward or spiritual, but what emanates from him. The fulness of the streams which flow from him, to water and bless his choice plantation, have suffered no diminution for ages; and, though millions have drank of the rivulet of his discriminating grace, and plunged again and again into the boundless abyss, and fathomless deeps of this uncorrupted fountain, richly participating of its delightful waters;—still it remains, and ever shall remain, the same uncreated, immeasurable, and inexhaustible fulness; ever springing up into everlasting life; ever flowing through the valley; and finding again its true source in the paradise

of God. Oh! to be hid in the cleft side of this smitten Rock—how unspeakable the mercy!

Jesus is a fountain of light and life; of joy and liberty. All our springs are in him. The ever-living waters which stream from the Rock of Ages—the fountain of life; afford cooling refreshment to the weary pilgrim, in a dry and dreary desert, where are no water springs—no consoling blessings to propel him onwards in his course. These peaceful currents which follow the vessels of mercy through all the winding valley, are pregnant with holy consolation; and, when the Holy Ghost is pleased to bestow a sip by the way, Oh! how exhilarating to the spirits; what a reviving cordial to the soul of the disconsolate saint!

There is no circumstance can impede its *freeness* of bestowment. This fountain is free for every coming sinner; for every thirsty traveler. But it is the province of the Holy Ghost to administer this soothing bliss. It is his power alone who giveth life, to produce thirst for this sacred ocean, and to satisfy the soul's desire for the waters of the sanctuary. There is no situation in which the tried believer may be placed, that can render him unwelcome to a free participation of the drops of bliss which fall from this ever-flowing fountain; for in Jesus is enough, and to spare. There is no qualification but a sense of *thirst* needed, to render the most wretched welcome to this everlasting spring. If Jesus be made a welcome guest, in the experience of the soul, to him, that soul is welcome to Christ. Jesus is a free gift; and, consequently, all the streams which flow from his ocean fullness, as the fountain of peace, are all free gifts; not purchases, either in whole or in part. The invitation of the Spirit is to the poor and needy, and to him that hath no money. The streams of mercy, which flow so sweetly throughout the lowly valley, are for the thirsty, not the full. A true consciousness of want, and a glimpse of the infinite condescension and goodness of our Lord to supply those wants, which he has produced, is the only true qualification. Not being conversant with the truth, is a great cause of our misery; for, in ignorance of our best recommendation being only a knowledge of our necessities, we vainly interpose our idol frames, and fondly present them as suited meetness, preparatory to our approach to the fountain head. Hence our souls are filled with darkness; and faith loses his roll of evidences, amidst the dark shadows which intervene with their glaring aspect.

Sinners of the deepest die have applied to this fountain, when overcome by thirst, and fainting by the way. They sought the streams by faith, and experienced the absolute and unconditional freeness of their flow. Nor is there any case too desperate. The wounded spirit here resorts for balm, and finds relief; and "whosoever will, let him come," is the invitation of the Spirit, "and partake of the waters of life *freely*."

Satan has tried every stratagem to stem the torrents of mercy, and to counteract their progress; but they have proved to be never-failing mercies, incessantly bestowed upon the objects of his love, whom he

waters every moment, by the Holy Spirit's blessed operations, and will never leave or forsake them all their journey homeward.

Happy the man who has thus experienced the healing virtue, pardoning efficacy, and strengthening properties of this blessed dew of heaven ! The effect is tranquillity and peace. Something like this must have been the experience of John, when he lay reclining on the soft couch of the Redeemer's bosom, which, as it heaved, poured forth the balmy influence of serenity in his soul, and lulled him into the refreshing repose of heavenly rest. In such seasons Jesus pours oil on the troubled waters ; and, in his experience, gives him a practical illustration of his infinite power and divinity, in hushing the fury of the raging elements, and converting the tempest of darkness to a calm ; in causing the hollow winds of temptation to cease ; or, if they utter, to echo responsive the superior potency of his almighty arm, and love. How sweet then, past comparison, are these waters of eternal love and covenant mercy, partaken under the calm shadows of the cross, after the heat of a burning sun. How much to be desired is Jesus, the glorious substance of every blessing ! How sweet is a draught from the fountain of life and pardon ! What then, must be the full enjoyment of his presence, freed from sin and sorrow !

"There shall we drink full draughts of bliss,
And pluck new life from heavenly trees ;
Yet now and then, dear Lord, bestow
A drop of heaven on worms below !"

RELIGIOUS INTELLIGENCE.

JUST Published, "The TRYAL of SPIRITS," a Sermon, by the Rev. S. LANE.—"SERIOUS ESSAYS on the TRUTHS of the GLORIOUS GOSPEL," by the late Dr. RYLAND.—We are requested to state, that an unexpected delay has taken place in the publication of Mrs. PEARSON'S MEMOIRS, CORRESPONDENCE, &c. but that it will certainly appear the early part of this Month.

The Fourth Anniversary of the opening of the Baptist Meeting House, Thame, Oxon, will be held (D.V.) on Wednesday, the 6th day of May, when Three Sermons will be preached ; in the Morning and Evening, by Mr. SHIRLEY, of Seven Oaks ; and in the Afternoon, by Mr. R. HITCHCOCK, of Andover.

The Anniversary at Crouch End Chapel, will take place on Whit-Tuesday, June 9th.—Preachers, the Rev. ISAAC MANN, A.M. Dr. HARRIS, and T. LEWIS.

The Anniversary of the Protestant Society for the Protection of Religious Liberty, will take place on Saturday, May 16, at Eleven o'Clock in the Morning, at the City of London Tavern, Bishopsgate Street. Some distinguished Nobleman will preside.

On the 17th of April, 1829, departed this life, aged 49 years, the Rev. ISAAC WATTS, Pastor of the Particular Baptist Church, assembling in Jehovah-Jireh Chapel, Mason Street, Hull. A man that knew, loved, and faithfully declared the truth ; was much esteemed, greatly beloved, and will long be lamented for his work's sake. His illness was short, though severe ; but the Lord was graciously pleased to take him to himself triumphing in his Redeemer. He was interred in a vault in the Rev. S. Lane's Chapel, Tabernacle, Hull. We hope to be favored with a Memoir of his Life for a future Number.

REVIEW.

A Letter to the Right Hon. Lord Holland, occasioned by the Petition from the General Body of the Dissenting Ministers of London, by a Member of the General Body. Holdsworth and Ball.

THE above anonymous pamphlet has just been put into our hands for perusal. We ever entertain decided objections to anonymous publications on general grounds; but when, as in this case, they are personal, and include controversial matter, their objectionable nature is increased; and more especially so will it apply in this production, no apology having been given, or substantial reason assigned for deviating from the usual course.

It purports to be an organ of communication to convey the sentiments of the general body of Dissenters resident in and near London and Westminster, to the Right Hon. Lord Holland, on the Catholic Question, and is written by the pen of a member of that general body of ministers usually meeting for business at the late Dr. Williams's Library; the proximate object for which was to correct some alleged mis-statements which had been erroneously made to their prejudice on the presentation of a counter petition.

We are told by the author, that prior to any knowledge of his Majesty's intended recommendation from the throne respecting this long agitated question, a meeting of their formidable body was convened at the Library, on requisition of a certain number of subscribing ministers, 'to consider the expediency, at that juncture, of issuing resolutions declaratory of their earnest desire of the repeal of all the remaining statutes that attach civil disabilities to religious opinions, and of their loyal confidence in the wisdom and conciliatory spirit of the legislature, and of his Majesty's government; and also the propriety of petitioning both houses of parliament for the speedy adoption of such measures as might allay discontent, and unite all the subjects of the realm in the enjoyment of equal religious liberty.' Resolutions agreeable to this requisition were moved and seconded, and an amendment proposed, but ultimately rejected by a considerable majority. A petition was then prepared expressive of their sentiments; which, from the ambiguity of its title, has been the subject of animadversion; and, as the writer thinks, of misconstruction.

It being impossible to admit this self-formed body of ministers silently to arrogate to themselves the representation of dissenting ministers in the vicinity of the Metropolis, it could not be matter for great surprise that a petition of a different, but equally peaceable character, should succeed it, to correct the misrepresentation to which the former document tended; as well as to prove that, however much this assemblage of divines might have the vanity to vaunt themselves of superior erudition, respectability, and clerical distinction, they did not, at any rate, represent the orthodox portion of the dissenting

ministers of Christ, whose honours are manifestly of a less specious, and of a more permanent duration; and, whose object is not the attainment of worldly patronage and applause, but the maintenance of sacred truth against the tradition of error, and the more highly distinguished employ of ministerially unfolding the endless glories of Immanuel's cross.

In the summary of names our author has published, to enlighten his lordship's mind, it affords us immeasurable regret to see appended to it some, whom we highly respect, but, from whom we had hoped better things than a union with those whose object must be, if they faithfully publish their proscribed tenets, to overturn the doctrine of the Trinity of Persons in the Godhead. We hope such will immediately retrace their footsteps, and rather choose to stand alone, than to continue associated with those, from whom the Holy Ghost exhorts them to separate.

How low must be the sentiments of such who can, on all occasions, seek counsel and advice, from the most malevolent of the Redeemer's enemies! Yes, to accomplish their purpose, they can countenance error without remorse of conscience; and submit to any spiritual degradation, to obtain advancement in worldly aggrandisement. Hence resulted their clamour for the repeal of the late Test and Corporation Acts, which, according to them, were abrogated chiefly through their means. That prevailing principle which then actuated their conduct, still operates in their present advocacy of the cause of men, whose religious sentiments they profess to deprecate; and this operative principle of delusion, will ever be apparent until the Holy Ghost lays the axe of the law to the baneful roots of pride and insincerity, so as to turn their boasted comeliness into shades of gross corruption, to lay them in the dust of humility and self-abasement, before the throne on high.

We are not led captive by the professions of any man, or set of men, however high a standing they may have attained in the scale of worldly influence and note. We weigh the respectability of men with their principles, and springs of action, in the balances of the sanctuary, as is our province in the station we fill, and faithfully report the issue. With deep humility, we fearlessly affirm, that it has long been our opinion, and still is unalterably so, that, if the opposing parties are weighed by this true standard, the numerical strength, self-importance, pharisaic spirit, and spurious zeal of the one, when poised with the love of sacred truth, heavenly mindedness, deep humility, and concern for the glories of covenant mercy of the other, would in the comparison be lighter than vanity.

It is palpably evident throughout the pages of this Treatise, from the nature of the writer's defence of religious liberty, that he entertains a self-sufficient confidence in his force of moral suasion, and of superior light and intelligence to the catholic. Without a knowledge of the gravitating propensity in man to constant evil, or from a denial of the doctrine of his total depravity by original sin, he distrusts

not his own ability to make converts; and consequently thinks he has nothing to fear or dread from catholic influence. Does he suppose the catholic is bereft of subtlety in argument, or sophistry in reasoning? Will the catholic yield a cheerful consent to the voice of truth, as they utter it under no other light than is emitted from the torch of reason, and the persuasive power of eloquence? Will not eloquence be opposed to eloquence, when he is called to action in the defensive, or, to surrender his sentiments as fraught with evil? and who can say that truth thus urged, and thus supported, will produce the presumed benefit?—yea, rather, who can say (as in Peter's example) how much truth will suffer in the conflict?

To shew that we are not drawing the bow at a venture, and deducing inferences from the work, which facts will not warrant, the writer shall speak for himself. In page 6, he says, that "as a system of superstition and anti-christianity, they have nothing to apprehend from popery—that, as a system of error, they desire only to have the opportunity of contending with it on the open field of fair argument and honourable warfare. That they long to meet the advocates of popery on equal terms, so far as civil rights are concerned. In the press or the pulpit, or the arena of public combat; they are prepared to face its champions, and are confident of victory." This is indeed bold language; but it is not more bold and energetic than what others have urged when they have gone into the field, with the formidable weapon of sacred truth too, but in their own strength, against some diabolical Goliath, and have returned with a broken spear discomfited. We prefer the mere sling and stone, and the Spirit's influence, to a host of artillery of mere abstract reasoning, however charming to the outward ear.

In entire accordance with this quotation are the sentiments of Dr. Chalmers, whom our author triumphantly introduces as chief in the cause of catholic freedom. Be it so, that he is an object of admiration by the multitude; and almost a prodigy in literary and intellectual acquirements; it is possible that such attainments may meet illustriously in one character, while he may not possess equal skill in spiritual tactics, and when closely plied, suffer a defeat from his artful foes. We merely hint the possibility, while we leave our spiritually minded brethren to judge. We will extract the remarks of this clergyman—he says, "Give the catholics of Ireland their emancipation; give them a seat in the parliament of their country; give them a free and equal participation in the politics of the realm; give them a place at the right ear of majesty, and a voice in his councils;—and give me the circulation of the bible, and with this mighty engine I will overthrow the tyranny of antichrist, and establish the fair and original form of christianity on its ruins." We doubt not but this opinion, elegantly expressed as it is, will fall with a preponderating weight on his lordship's mind; but, for ourselves, we envy him not the honour, and we are assured that the humble believer in Jesus, who has gained his knowledge of theology at the foot of Cal-

vary's cross, by the superior tuition of God the Holy Ghost—we say, that such are convinced by experience, which their enemies cannot gainsay, that no human means can produce, of themselves, any beneficial effect on the chaotic mind of man ; and that until the boasted light of reason is accompanied by superior beams, there can be no changes produced of a sanctifying and saving nature.

At the memorable period of the revolution of 1688 the constitution of the realm was established decidedly protestant. Wholesome restrictions and barriers were erected by the wisdom of our ancestors, providing for its safety against the gross excesses and innovations of its common foe ; and these blessings have been handed down to posterity from them unimpaired. And, while it refused acknowledgment of supremacy to a foreign potentate, it imparted to every subject under its dominion free and uninterrupted liberty to worship God according to the dictates of his own conscience. In these privileges the catholic and the protestant mutually participate. The same genial sun which shone on the birth of the one, transmitted its radiance simultaneously on the other. If it be the duty of the protestant to subscribe to the powers that be, according to the appointment and will of God, it is equally imperative on the catholic and non-conformist. These powers have made no enactments to debar them of their privileges : on the contrary, they have descended to them as their proper birthright ; were the happy results arising from the subjugation of popery and the arbitrary power of Rome ; and the establishment, on a permanent base of justice, opposed to oppression and cruelty unparalleled by former examples. These, then, are the principles we are called upon to relinquish. These are the safeguards of British liberty, which, while they secure liberty of thought, and unfettered freedom of debate in the expression of opinion, to the protestant, confers the same advantage on the catholic community. The most unquestionable and extensive religious toleration is enjoyed by every class. The argument for emancipation, therefore, on this ground, must utterly fail. The catholic has sustained no injury, as alleged. The distresses of her more immediate votaries have no connection with the subject, but arise from other causes ; but this subject has been made a stepping stone to ulterior measures—purposes which we fear will blight the best interests of the kingdom, and ruin its peaceable domain. We would ask, what legitimate right have any to sweep away by a sudden gust the bulwarks which have been raised by our immortal ancestors for the general security, and have existed for generations, and until now operated on, without the counteraction of vociferous clamours against them. Let the agitators of the question substantiate his claim, by shewing that the cause which first induced the enactments, does not now exist—that the lapse of time, and the lumination of superior education and intelligence, have produced a more friendly feeling in the two opposing powers than what governed the irreconcilable combatants in the dark annals of persecution, in the days of a merciless *Bonner* and a relentlessly cruel *Gardiner*. As yet,

we have no evidence in corroboration. Every friendly advance to amity has been made by the half-protestant, half-catholic members of society to their own sacrifice, not by the *true* espousers of infallibility of doctrine and council, and supremacy in the pope of Rome. Let these advocates sign a recantation of their grossly absurd opinions on this subject, and give hostages to the nation for their peaceable demeanour, then it will at least prove that they are not sinister in the end they aim at, and are consequently entitled to consideration.

On the ground of civil exclusions from official stations, the catholic cannot expect the boon to be ceded to him by the violation of our Magna Charta. If, indeed, these official eminences be the compendium of his wishes, and the climax of his towering ambition, he possesses the same power of attaining them as others. It is folly—egregious folly, and trifling with reason, to argue the impossibility of conforming to the customary modes, deemed by law essential, preparatory to these admissions. In our view, the very refusal to conformity in those to whom pardon of sin is obtained so cheaply, under the frail guise of tender consciences, is purely hypocritical; and only furnishes a reason for their exclusion, by betraying the artifice which guides their conduct; and, instead of promoting the desired relaxation, should teach protestants to rally round their citadel and strengthen their ramparts, and check their first emotions of desire to infringe on their freedom; the experience of the past having indubitably proved their gross abuse of power with which they were once invested, and their premeditated determination to extinguish from the earth all who avow enmity to their faith. We differ widely from our author, and others of his class, who conceive we want no security, and that we possess it in ourselves, and “*in our constitution*,” while, strange enough, he recommends an inroad on its system! (See page 6.) We deny, fully, the power of natural light; and can never admit the omnipotency of self-created influence, which is the fashionable doctrine in his creed, the doctrine of the day in which we live; and, we may add, the doctrine of darkness and gross error.

These sons of superior light and influence, confederating with darkness and intrigue for the dissemination of their light, think, vainly, that they are invulnerable to any contaminating influence. They deem it a matter of impossibility, (at least, so it is manifest by their conduct) to become the subjects of conviction to erroneous doctrines; and imagine that the dark clouds of papal heresy, by which they are surrounded, can have no subverting effect on the stamina of their full assurance of faith; and never dream of any product, in the open field of controversy, but immeasurable conversion of the advocates of papal doctrines to their faith. But, are the blessings of light and knowledge reserved exclusively for this generation; and do not the promoters and upholders of the Romish system possess equal native talent and acuteness of penetration, and sagacity as the protestant? We answer, truly. Why, then, should the code of the latter, detached from extraordinary influence, become exclusively impervious to attack?

Totally indifferent to contradiction on this subject, we assert, that, even sacred truth itself, wielded by mighty men, by the superaddition of logical arguments in all their never-ending ramifications; without such disputes are directed under the Holy Spirit's immediate influence, with a view to the glory of God in Christ, they are pervious to superior powers, and capable of defeat; they can, in absence of such supernatural influence, produce no good effect on the mind by extinguishing its natural enmity to revelation and only tend to gratify an unjustifiable ambition for victory. Be assured, this is not the result of divine operation, the sole end of which is to glorify Christ, not to foster vain-glory and cherish fame.

The evident substitution of the Holy Ghost's influence in illuminating the mind, and diffusing abroad therein the rays of spiritual understanding for the light of reason, is the very root of our opposition to these dissenting ministers, who have, from their own testimony, been formidable partizans in effecting inroads in the constitution as it was originally instituted, which has opened a door to more urgent appeals for further encroachments. In this cause pride has experienced gratification; self righteousness has been exalted by adulation; and each have had full scope in the arcana on the bustings and in the pulpit. What will not a worldly spirit covet? This is a principle of action most to be dreaded in its influence. In proportion as it operates, the sublime doctrines of Calvary which opposes its dominion will be withheld from the craving people. The abiding presence of Christ within the soul, and the sovereign efficacy of God the Holy Ghost in the revelation of his glories to the immortal spirit, cannot be evidenced when his holy truth is slanderously libelled, either by a total rejection of it from their creed, or by an offered apology for its non-introduction to their audience on account of its dangerous tendency.

This ingenious writer might have told the noble personage to whom he addressed his epistolary communication, with greater truth, that his principles, when connected with a spiritual view of the subject, *did* "need an apology." That he is not convinced of the proposition indicates a painful defect in spiritual perceptibility and vision. We will tell him, that until his divinity moves in a retrograde motion until it reaches the period of the revolution, when purity of truth was freely inculcated and advanced, and harmonizes with its soundness, it will ever require apology. The injury done to the church of God by a mock system of divinity is incalculable, and cannot be repaired by human means. We shudder at the awful responsibility the propagators of error have entailed on themselves, and the consequent lethargy of the laity. There must be a complete revision of conduct and sentiment on the glorious subject of redeeming love (so little known and felt) before such ministers are qualified to administer true celestial balm to the household of faith. We are persuaded that no means, whether they be the result of accurate reasoning, or accomplished by fasting, or penance, or prayer, while the immortal truths

of covenant love are denounced and disregarded as unprofitable to the soul, and while the blessed Redeemer is degraded by stripping from his brow the well earned laurels of our great salvation, will prove efficient in restoring to the church a renewal of the blessings she enjoyed in the age we have referred to. Again, we repeat there must be a return to the open and fearless defence of the doctrines of Calvin, of Luther, and other eminent reformers of the church, whose garments were rolled in blood. Would to God we could see this small hand in the cloud which encircles us without experiencing its accompanying shock. Here our hope falters, our hand shakes while we declare that appearances assume a contrary aspect, and that instead of witnessing the cheering beams of hope penetrating through the dark clouds, the clouds become more dense and threatening, and portend a heavy storm. And what may we not expect while the majority of dissenting ministers see not the evil, nor like Ninevah repent in dust and ashes! What may we not expect while men, whose only recommendation to the sacred office of ministerial functions consists in academical honours and attainments, think proper to *refine* the immortal oracles from supposed imperfections and impurities, and prostitute their talent by sacrilegious immolations.

The anonymous writer assumes an air of consolation (and we would not debar him from his enjoyment) from the opportunity of publishing to the world the subscribing ministers to the Anti-Catholic Petition, and with no small share of sarcasm has he commented on their merit. He must however give them credit for general consistency. If it be any consolation to him and to his party to enjoy fellowship with men who pour contempt and ridicule on the blood of the Lamb, by the denial of his Godhead, and the personality and sovereign influence of the Holy Ghost, we pity them, we pray for them; while it affords us consolation too, that those whom he ignorantly treats with levity and scorn have not so learned Christ. These have honours and enjoyments peculiar to their love of truth, which honours and enjoyments it is their humble desire for their bitterest enemies mutually and richly to participate.

The remarks contained in the pamphlet (note page 11,) relative to the Beresford Street Chapel Petition, call for a more extended reply than our pages will admit. Never did a petition, in our opinion, speak more truly, justly, and consistently the orthodox faith of that congregation and others of a similar character. It had a special bearing on the marked inconsistency of the Red Cross Street Union, and its reasoning on the subject of corporate bodies was well directed and completely to the purpose. It may be very convenient to say, "*it is very characteristic—but totally irrelevant.*" It is perfectly characteristic in those who briefly allude to a subject merely to declare against it without offering reasonable objections to it. We are well assured the worthy Doctor who prepared it is capable of competing with a host of such adversaries, and will never be moved, through rich grace, from his hold of truth by such measures. An

infinite blessing indeed would it be to Israel were Christ who forms the prominent feature in his ministry, so blessedly exalted as the Holy Spirit thus enables him to do on the part of the ever blessed gospel. From thence he is seen, from thence his attracting influence is engaged sweetly by his hearers. For ourselves, careful as we would be to exalt the Redeemer alone for the blessings his ministry have imparted to our spirits, we can nevertheless scarcely think of past seasons wherein we have been charmed by his spiritual dilations on this darling theme, without passing encomiums, which though justly true, might be thought by some to have no intermediate connection with the present subject. We must not, however, allow his enemies securely to attack either in secret ambush or by public declamation, without congratulating his flock on the high blessings they enjoy by his development of truth, and are assured they will join us in the conviction that he is worthy a record among the names and in the rank of divines in the primitive ages of christianity, and of a Whitfield, a Romaine, and a Hawker in later periods.

It having been the will of our covenant God to surrender to his enemies the object they desired, we would lie passive in his hands and wait his appointed measures. It is some pleasure to know that the sword is theirs, the hand is his, and that through him we can do all things, and suffer all things. To him be glory for ever. Amen.

Sermons on Baptism, by the late Rev. James Dore, A. M. with a Preface and Notes, by William Newman, D. D. Second Edition. (Palmer.)

THE above is the second edition of two sermons, prepared for the press by the late Rev. Mr. Dore, which have, since his decease, been committed to the care of Dr. Newman, of Bow; who has introduced them to the public, under the ardent hope that the prejudices of his opponents may be subdued, and that others may be conciliated, and confirmed in their adherence to the command of the great Head of the church; to abrogate which, our author considers would be establishing a dangerous precedent. The motive for publishing will be seen, in the preface of the work, to have arisen from a challenge, in the eleventh hour, to prove that, "baptism is a divine ordinance of perpetual obligation; that none but believers in Christ are personally and legally interested in it; that the mode of administration by the total immersion of the body in water, must not be altered; and that to be "born of water" in addition to being "born of the Spirit," is necessary to a man's entering into "the kingdom of God" on earth, that is, the visible church: none of which points were controverted during the two first centuries."

We have not time, or space, to admit of any observations, more than to express our conviction that both discourses are fully entitled to the merit the Rev. Doctor has ascribed to them; which is heightened from the mildness of temper in which he offers his statements, and urges his appeals.

POETRY.

ON DR. HAWKER'S TWENTY-FIRST VILLAGE SERMON,

PREACHED IN THE CHURCH OF CHARLES, PLYMOUTH.

HAIL, holy, holy, holy, LORD,
 For thee we bow with one accord,
 JEHOVAH ALEHIM.
 Exalted is thy throne on high,
 Thy glory fills the earth and sky,
 Thy praise shall never end.

Isa. vi. 1—3.

The seraphs who thy throne surround,
 With holy reverence fall down,
 And worship THEE, the LORD;
 Who was, and is, and is to come,
 The ONE in THREE, and THREE in ONE,
 O'er all ALMIGHTY LORD.

Rev. iv. 6.
 Rev. vii. 11.

The elders cast before thy throne
 Their crowns, and ever, ever own,
 All glory due to THEE,
 For all things at thy will were made,
 Thy pow'r the vast foundation laid,
 Thy pleasure LORD they be.

Rev. iv. 10, 11.

The heav'n of heav'ns cannot contain
 Thee, MIGHTY GOD, whose endless reign
 Is bliss supremely great;
 Thy train doth fill thy church below,
 With joys divine which freely flow
 Around thy glorious state.

1 Kings viii. 27.
 Dan. iv. 34.
 Nehem. ix. 5. 1 Tim. vi. 15.
 Isa. vi. 1.

Rev. xxi. 10, 11.

So glorious is thy holiness,
 JEHOVAH JAH our RIGHTEOUSNESS,
 That seraphs veil their sight,
 Whilst one to one unceasing cry,
 Holy, holy, holy MOST HIGH,
 Eternal life, and light.

Isa. vi. 2, 3.

Angelic hosts their pow'rs employ
 To sound abroad with sacred joy,
 Thy love in songs of praise:
 'Fore thee they bow with humble knee,
 And own their bliss, their all to thee,
 JEHOVAH of all grace.

Rev. vii. 11.

Numberless thousands bought with blood,
 The purchase of the LORD my God,
 Stand round about the throne;
 They too enjoy the right hand place,
 Being sons of God, and heirs of grace,
 Co-heirs with CHRIST the SON.

Rev. vii. 9.
 Matt. xxv. 23.
 Rom. viii. 17.

Oh! the rich glories of the place,
 Where GOD receives them face to face, Rev. xxi. 22, 23. xiii. 1—5.
 Cloth'd in his righteousness; Rev. xix. 8.
 Where, with the EVERLASTING SON
 They dwell, with him they are but one, John xvii. 21, 24.
 In him for ever blest.

Salvation leads their joyful song,
 Which all around the throne prolong
 To GOD, and to the LAMB: Rev. vii. 10, 11.
 Blessing, wisdom, and majesty,
 Thanksgiving, pow'r, and glory be Rev. vii. 12, 13, 14.
 To thee, thou great I AM. Exod. iii. 14.

Marvellous are thy works of fame,
 Who shall not fear thy glorious name,
 O LORD, ALMIGHTY GOD!
 For just and true are all thy ways,
 All nations shall thy glory praise,
 Thy judgments are abroad. Rev. xv. 3, 4.

With all the purchase of thy blood,
 We fall before thee, LAMB of GOD,
 For thou indeed was slain;
 And made us kings and priests to GOD,
 Of ev'ry nation, tongue, and blood,
 And we on earth shall reign. Rev. v. 9, 10.

To thee our Saviour, we will raise
 Eternal songs of joy and praise,
 Amen, amen, amen; Rev. xix. 1.
 By the power of thy dear name,
 And by thy blood we overcame,
 Hallelujah, amen. Rev. xii. 11.

'Tis by thy blood redeem'd we stand,
 Co-heirs of life, at GOD's right hand,
 Hallelujah, amen. Rev. vii. 14, 15.
 With blessing we thee, LORD, confess,
 The source of all our righteousness. Jerem. xxiii. 6.
 Hallelujah, amen. Rev. xiv. 10.

From sin and sorrow now made free,
 The glory, LORD, we give to thee,
 Amen, amen, amen. Rev. xxi. 4.
 The LAMB's own blood atonement made, Rev. xvii. 11.
 And he the purchase fully paid. Acts xx. 28.
 Hallelujah, amen.

Praise ye our EL, before him fall
 With filial fear, he's LORD of all,
 Both small and great adore. Rev. xix. 5.
 TO FATHER, SON, and HOLY GHOST, 2 Cor. xiii. 14.
 JEHOVAH ALEHIM of Host, 2 Sam. v. 10.
 Be praise for evermore. F. S.

INDEX TO THE FIFTH VOLUME.

	Page		Page
A Sabbath in the Chamber of		Fellowship of Saints	179
Affliction	368	Flagons and Apples	360
Address to a Backsliding Brother	137	Fragment on Reconciliation ..	23
—— the Editor of the		Fragments, 58, 178, 183, 239, 251,	287, 329, 336
New Baptist Miscellany	18	Friendly Hints to Messrs. Hop-	
Advantage of Solitude	250	wood, Styles, and Elam	117
Answer to a Disciple's Defence		God the Disposer of the Lives	
of Messrs. Elam's and Hop-		and Circumstances of the	
wood's Doctrine of the Atone-		Saints	65
ment	152	Happy Close of all the Believer's	
—— to Elam and Jesse Hop-		Trials	193, 223
wood	84	Harmonious Unions, or Duty	
Atonement, Query on	88	and Privilege Combined	330
Believer's Strength and Shield		Heavenly Paradise	289
229, 266		Hopwood, Mr. and his Calum-	
Brief Reply to Jazer's Queries	151	niators, further Observations	87
Catholic Question, some Re-		Importance of Reading the Scrip-	
marks, with Reflections on		tures and Experimentally Un-	
Revelations iii. 15.....	1	standing them	246
Character of Christ compared to		Importance of Seriousness Urged	
Bread and Wine	208	and Recommended	365
—— Covenant Head	337	Impossibility of Separation from	
—— Fountain	369	the Love of Christ	269, 294
—— Rose and Lily	273	Intercession of Christ	334
—— A Tree	246	Interesting Description of a Good	
—— A Vine	304	Man in the View of Death ..	249
Character and Privileges of those		Jabez's Prayer	114
who fear the Lord	212	King Jesus	70
Christ Jehovah's Servant and		Letter on the Bishop of London	
his People's Example	257	refusing the use of a Pulpit in	
—— Precious to the Believer		his Diocese	279
300, 196		—— to a Minister of the Gospel	
—— the Truth	5	on presenting him with a Pul-	
Christian Experience, in Reply		pit Bible	158
to Andrew	108	Line drawn between the often	
Church (The) Compared to the		Painful Experiences of a Chris-	
Human Body	356	tian, and Real Christian Ex-	
Circular Letter of the Norfolk		perience	53
and Suffolk Association of		Lines on Heaven	48
Baptist Churches, on the Sin		Line to "Seek Truth"	148
of Apostacy	129, 161	Literary Intelligence . . . 95, 251, 352	
Death of Moses	324	Lord's Readiness to Serve his	
—— of Rev. M. Wilks	280	People	264
Disappointment	81	Lord (The) Portion of his	
Error, a presumed Doctrinal		People	353
Error of a recently ordained			
Minister	17		

INDEX TO THE FIFTH VOLUME.

	Page		Page
Love and Condescension of Jehovah, as well as his Care towards his Beloved, Redeemed, and Called People, as they are very strikingly set forth in Scripture	291	Rod of Aaron	76
Meditation suggested from Watts's Hymn, 46, first Book	228	Saint's Provision and its Properties	205
Mercy's Seat	49	Satisfaction Anticipated	42
ORIGINAL ESSAYS.		Separation from a Valued Friend, a Letter	64
Character of Christ represented by Bread and Wine	208	Sermon preached at Charles Church, Plymouth, by the Rev. R. Hawker, D. D. Vicar, June 18, 1826	33
----- Covenant Head	337	Sheaf from the Field of Boaz ..	120
----- Fountain	369	Sound Speech, its abuses	20
----- Rose and Lily ..	273	Spiritual Declensions	200
----- Tree	240	Substance of a Sermon preached by the late Rev. W. Huntington, Sept. 29, 1811	97
----- Vine	304	Twenty-fifth Anniversary of my Birth Day, Oct. 8, 1828.	310
On Disappointment	81	Word to Zoar	150
— Fellowship of Saints	179	REVIEW.	
— Jabez's Prayer	114	A Letter to the Right Hon. Lord Holland, occasioned by the Petition from the General Body of the Dissenting Ministers of London, by a Member of the General Body	375
— Mercy's Seat	49	Andrews's (Dr.) Lectures on the Doctrine of the Holy Trinity ..	89
— Sound Speech, its Abuses ..	20	-----Saints Awaking with the Divine Likeness, a Sermon ..	29
— Experience, in Reply to Friendly Enquirer	362	Beant's Sinner's Justifying Righteousness: or a Vindication of the Eternal Law and Everlasting Gospel	316
Pardon of Sin	103	Booth's (Abraham) Pædo-Baptism Examined, with Replies to the Arguments and Objections of Dr. Williams and Mr. Peter Edwards	254
Pre-existence of the Human Soul of Christ, 9, 78, 80, 143, 148, 150, 151, 217, 245	52	Caldwell's Message and Spirit of the Christian Minister	189
----- Queries on	52	Carne's Twelve Sermons on the Two Covenants, or the Law and the Gospel	127, 184
Premature Judgment Censured, and Resignation Commanded ..	372	Churchill's Way of Salvation, and of Christian Edification ..	124
Presumed Doctrinal Error of a recently ordained Minister of the Gospel	17	Cobbin's Dying Sayings of Eminent Christians, especially Ministers of various denominations, periods, and countries, selected and arranged in alphabetical order	30
Prosperity of Soul	127	Dobell's Christian's Golden Treasure	190
Queries on the Atonement	88		
----- to a Correspondent	121		
Query	333		
Reconciliation	235		
Reflections on Rev. iii. 15, including the Catholic Question	1		
----- on the Scarlet Line that Rahab bound in the Window	175		
Religious Intelligence	374		
Remarks on some Popular Errors of the Day	337		
Reply to an Accusation of Unsoundness in the Faith	57		
----- to Andrew	297		
----- to James	159		
Resignation	237		
Rest Anticipated	141		
Rock of Ages and the Perfection of his Work	321		

INDEX TO THE FIFTH VOLUME.

	Page		Page
Dowling's Address on the Duty and Privilege of Singing the High Praises of God in Public Worship	126	Thurling's Nature and Tendency of Union to the Person of Christ Jesus: a Sermon	62
Fisher's Sermons designed for Family Instruction	28	Toplady's Works, with a Portrait	125
Hawker's Poor Man's Concordance	281	Visits to the Religious World ..	317
Heap's True Picture of Popery	349	Warner's Evangelical Preaching, (commonly so denominated), its Character, Errors, and Tendency: in a Letter to the Right Rev. the Lord Bishop of Bath and Wells	59
Hinton's Completeness of Ministerial Qualifications	252	Westthorp's Hymns	190
Huntington's Justification of a Sinner, and Satan's Law-Suit with him, in a Dialogue	61		
Irving's Last Days	219	POETRY.	
—— Sermons, Lectures, and occasional Discourses	312	Backslider's Prayer	223
Ivimey's Roman Catholic Claims, a Question not of Religious Liberty, but of Political Expediency	94	Cheering Thought	127
Jones's Meditation of Jesus Christ	92	Christ, the Bright and Morning Star	63
Mulan's Theogenes, or a Plain and Scriptural Answer to a Solemn Question, Am I, or Am I not a Child of God? ..	222	Christian's Anticipation	128
Mann's Twelve Lectures on Ecclesiastical History and Non-Conformity	285	Complete in Christ	159
Morison's Exposition of the Book of Psalms	346	Crown of Righteousness	128
Mutter's Call and Change in Time to Blessedness for Ever, occasioned by the Decease of Mrs. Elizabeth Williams	93	Death of the Righteous	192
Objections to the Doctrine of Israel's future Restoration to Palestine	253	Desire to Depart	255
Palmer's Select Pocket Divinity, Vol. 2.	127	Father's Gift	160
—— Enquiry into the Subject of Offered Grace and General Invitations	348	Hymn for a Prayer Meeting ..	64
Rees's Crown-street Chapel Tracts: containing an Abridgment of the Works of Ancient and Evangelical Divines, with a Short Memoir of each Author ..	122	Jesus always Suitable	191
Russell's Works of the English and Scottish Reformers ..	26, 281	King of Zion	63
Sermons on Baptism, by the late Rev. James Dore, A.M. with a Preface and Notes, by Wm. Newman, D.D.	382	Lamb's Book of Life	160
		Lines written on the Death of a truly valued Friend	32
		—— on Heaven	48
		—— written after Meeting a few Christian Friends at Kersy, Suffolk	32
		—— on Dr. Hawker's Twenty-first Village Sermon, preached in the Church of Charles, Plymouth	383
		Lord's Prayer	96
		Love of God	288
		Magdalene, by the late Rev. R. Hawker, D.D.	255
		Ministry of Angels	224
		My Father's House	128
		Renunciation of the World ..	192
		Resurrection, Ascension, and Exaltation of Christ	31
		Rod of Affliction	256
		Sabbath Day	64
		Sonnet	25, 320
		Soul's Departure to Heaven ..	96
		Spiritual Traveller	288
		Support in Death	320
		The Tear	256
		Will of Christ	223

NAMES AND SIGNATURES OF CORRESPONDENTS.

Amor Veritatis1, 70, 229, 266	Jacob..... 196
Andrew 53, 200, 362	James5, 103, 175, 264
Augustus 324	Jazer..... 52
B*, Halstead1127, 300	J. A. 320
Baptist Minister 18	J. B. P. 330
B. S. S.64, 96, 192, 255, 320	J. B. T.48, 65
	J. D. P.159, 172, 356
C. G. C.46, 237, 334	Jesse Hopwood 57
C. L. 288	John 159
Clericus....193, 225, 269, 294, 353	J. T. B. 160
Committee 279	Labourer 121
Constant Reader78, 217	Lahai-roi 256
Desmios..... 368	S. B. 365
Denizen191, 289, 360	Seek Truth 80
Disciple 117	S. F. B..... 42
Elam17, 87	S. H. 141
E. M. 228	S. N. S.128, 128, 223
Enon120, 192	Suffolk 246, 291
Ephraim 223	Sushanna 32
Esther31, 224	
Friendly Enquirer108, 297	T. H. B..... 128
F. S. 383	T. L. Styles84, 152
Gaius 9, 143, 148, 150, 151, 257, 327	T. W.* Orpington 63, 158, 160, 288,
George 256	310
Hayker..... 255	T. W. H. 187
Independent 88	Wayfarer 32
Inquisitive..... 333	W. C. O. 96
	W. H.64, 212, 321
	William..... 205
	W. S..... 63
	Zoar76, 285



